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AN ACCOUNT OF W. Penn's TRAVAILS IN *HOLLAND* and *GERMANY*.

Anno MDCLXXVII.

For the Service of the Gospel of Christ, by way of **Journal**. Containing also Divers Letters and Epistles writ to several Great and Eminent Persons whilst there.

London, Printed and Sold by *T. Sowle*, near the *Meeting-House* in *White-Hart-Court* in *Grace-Church-Street*, and at the *Crooked-Billet* in *Holy-well-lane* near *Shoreditch*, 1694.

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THE
Preface to the Reader.

THis *Enſuing* Journal *of my Travels in* Holland *and* Germany, *in the Service of the Goſpel of my Lord and Saviour Jeſus Chriſt, was written for my own and ſome Relations, and particular Friends Satisfaction, as the long time it hath lain ſilent doth ſhow: But a Copy that was found amongſt the late* Counteſs of Connaway's *Papers, falling into the Hands of a Perſon that much frequented that Family, he was earneſt with me, both by himſelf and others, to have leave to Publiſh it for a Common Good: Which upon peruſal, I have found a willingneſs to*

comply with, hoping that the Lord will make the Reading of it Effectual to some into whose Hands it may Fall; as well those who have received a Dispensation of the same Ministry, for Their Encouragement in their Publick Service for God, as those who are under the same Ministry, *unto Zeal and Faithfulness. For it is the Glorious Gospel-Day in which God is Exalting his Dear* Son, *as* Prophet, Priest, *and* King, *in the Hearts of his People. Oh, that the Nations would hear him, their only* Saving Health, *and* Israels *great* Shepherd! *who takes care of his Sheep, that hear his Voice, and gives unto them that follow him, in the daily Cross, unto Regeneration,* Eternal Life: *And who hath sent, and is*

sending

ſending forth his Servants to gather home the Sheep that are gone aſtray in all Nations, that ſo there may be but One Shepherd *and* One Sheepfold, *according to the Glorious Promiſe made to theſe latter Times; In which he would be the* Teacher of his People himſelf: *For he is Teaching thouſands, by the Light, Spirit and Grace of his Son Chriſt, in whom he is well pleaſed. To this, God hath ſent forth his Servants in this Day, to turn all People, as God's* Call *and* Viſitation *to the Nations: And bleſſed are all thoſe that Hearken to this Teſtimony, both Mediately and Immediately. For God is awakening Men to the Knowledge of his Glory in the Face or Appearance of Chriſt, by his Spirit in their Hearts and*

Consciences, which reveals to Men the Father; yea, the deep things of God.

Oh, that they would Hear, and Fear, and Learn the things that make for their Eternal Peace! For if the Righteous scarcely are saved, where, O where, shall they appear that neglect so great Salvation! *A Salvation that comes* so neer *them, as to knock at the door of their Hearts; that searches them and trys their Reins, and tells unto them their most inward Thoughts; and brings a line of Judgment over all their Words and Works. This is Christ Jesus the Light of the World, that was given of God for* Salvation *to the ends of the Earth. He has* Enlightned *all, and* Shines *to all, and* Calls *all, that they*

they should see their Sins and be sorry for them, and forsake them, and take up his dayly Cross *and follow him whom God hath given for an* Example *as well as a* Propitiation *for our Sins. And none can know him to be their* Propitiation *that reject him as their* Example *and Leader in their Lives and Conversations. Wherefore,* Reader, *be Serious, Inward and Inquisitive for thy Souls Sake. What Faith hast thou? One that over-comes the World, or one that the Spirit of the World over-comes, which is not the Faith of God's Elect, without which we cannot please God. For that Faith works* by love. *Such a love to God as will not offend him, but seeks his Glory through a most willing Obedience to his Holy Will.*

Blessed

Bleſſed are the Souls in which this love dwells. For ſuch have none in Heaven but God, nor in the Earth in compariſon of him: As they receive all good from him, ſo they reſign all up to him; and tho' it be through many Tribulations that they muſt attain the reſt of God, yet as nothing can ſeperate them from his love, ſo neither can any thing deprive them of their Reward in the End.

Wherefore, Reader, *be thou perſwaded to take thy Lot among that bleſſed Number, if thou art not yet one of them. Thou ſeeſt the way to that Divine Privilege; walk in it; for the End Crowns all: If one of that number, that have choſen God for their Portion, be Diligent, Zealous, and fervent in the*

Work

Work and Service of God. Redeem thy Time and Run thy Race, with care and constancy; looking to Jesus the Author, that he may be the Finisher of thy Faith. *Remember who said*, there are many Mansions prepared *for the Faithful. Do we beleive and look for another World? Let us not then live in this as if there were no other. Let our Eyes be upon our better World, and live here as Strangers that are but on our way to our Eternal Home; that so we may Answer the End of God's Love by working out the Salvation of our own Souls (by his Power) with fear and Trembling; knowing God will Judge all, by Christ Jesus, according to the Deeds done in the Body.*

Reader,

to the Reader, &c.

Reader, *this* Journal *is of* Religious Voyage, *and has som* passages *in it that may Engag* thy Soul *to* Seriousness, *and let th* see how Good God *is to those th* go of his Holy Errands. May thou be heartily affected with th Testimony of his Love and Presenc with his People; and feel good de sires raised in thee to serve the Lor also, according to his blessed will i thy day, that Peace thou may know to thy Soul when time her shall be no more. I am

Thy assured Friend

August in the Best Things,

W. Penn.

AN ACCOUNT OF MY JOURNEY INTO *Holland* and *Germany*.

BEING the First Day of the Week, I left my Dear Wife and Family at *Worminghurſt* in *Suſſex*, in the Fear and Love of God, and came well to *London* that Night. 22d. 5. Month. London.

The next day I Emploied my ſelf on Friends behalf that were in Suffer- 23d. Eſſex.

ings, till the Evening, and then went to my own Mothers in *Essex*.

24th. Colchester. The next Morning I took my Journey to *Colchester*, and met *George Wats* of *London* upon the Way, who returned with me, and came well to that Town that Evening. We lodged at *John Furly*'s the Elder, but had a Blessed Meeting at *Jonathan Furly*'s House that Night.

25th. Harwich. The next Morning early I left *Colchester*, and came to *Harwich* about Nine, accompanied with *George Wats* and *John Furly* the Elder, *William Tallcoat*, and *J. Whiterly* of *Colchester*, where we found dear *G. F.* at *J. Vanderwall*'s House, with many more Friends.

After Dinner we went all to the Meeting, where the Lord gave us a Blessed Earnest of his Love and Presence that should be with us in this Voyage; for his overcoming refreshing Power did open all our Hearts, and many of our Mouths in Ministry, Prayer and Praises, to the Magnifying of his own Name, and Truth in that Place.

Place. The Meeting done, we returned to *John Vanderwall's* Houſe, where we took our leave of Friends, that is to ſay, of the Friends of that place, with others that came with us, or met us there; and ſo we went on Board of the *Pacquet-boat*, where (by the ſpecial Favour of the Maſter of the *Pacquets* to me, having formerly ſerved under my Father) we had the beſt Accommodation given to us: Many of the Friends accompanied us to the Ship, not leaving us till all was fixt, and then we parted in the Fellowſhip of Jeſus. Thoſe that came over were *G. Fox*, *G. Keith*, *R. Barclay*, *G. Wats*, *J. Furly*, *W. Tallcoat*, *E. Keith*, My ſelf, with two of our Servants. We ſet Sail about Three in the Morning, being the fifth day of the Week, and got the Sixth day at Night within half a League of the *Briel*; we had good Service thoſe two daies in the Ship with ſeveral Paſſengers *French* and *Dutch*, and though they ſeemed at firſt to be Shy of us, and to Slight us, yet at 26th. 5 Month. 27th.

laſt their Hearts were much Opened in kindneſs towards us, and the univerſal Principle had place.

28th. Briel. The next Morning Friends were fetcht on Shore by a Boat of *Rotterdam*, with ſome Friends of that City that came to the *Briel* to meet us; the Friends that came were *A. Sonneman*, *B. Furly* and *J. Johnſon*, *Tetterkeuken*, with three Young Men that live at *B. Furly*'s Houſe.

Rotterdam. After we had Eaten, we took Boat immediately for *Rotterdam*, where we arrived about Noon, and where many Friends came to ſee us, among whom we were comforted.

29th. The next day being the Firſt day of the Week, we had two Meetings at *B. Furly*'s Houſe, whither reſorted a great Company of People, ſome of them being of the conſiderableſt Note of that City. And Oh, bleſſed be the true Word of Life that never failed them that reſt upon it, and abide in it! The Goſpel was Preached, the Dead was Raiſed, and the Living Comforted, and God even our God

bore

bore Heavenly Record to his only begotten Son in us; and Truth is honourable in the Eyes of several of that place.

The next day being the Second day of the Week, we spent in visiting Friends from House to House, not in one Company, being lodged in several quarters of the City. All our Visits were Precious Meetings, for indeed for that end God brought us into this Land. Several of us Dined and Supped that day at two great Men's Houses, where we had blessed Opportunities to make known unto them what was the Hope of our Glory, that Mystery, which to the Gentiles is now revealing, even Christ Jesus the Light of the World manifested in us. 30th. 5 Month.

The next day being the Third day of the Week, *G. F. J. F. W. T.* and my self, after having broken our Fast at *A. Sonneman*'s, took Boat for *Leyden*, where we came that Night in Order to be at *Haerlem* next day at a Meeting appointed by *G. F.* and my self from 31st. Leyden.

Rotterdam, being accompanied by *J. Bocliffs*, *J. Arents* and *J. Claus* that came from *Amsterdam* on purpose to conduct us thither.

1st. 6 Month. Haerlem. At *Haerlem* we arrived about the 11*th*. Hour, and went to the House of a good Old Man, that had long waited for, and is now come to behold the Consolation and Salvation of *Israel*. After we had a little refresht our selves, we went to the Meeting, where the Lord gave us a blessed Opportunity, not only with respect to Friends, but many sober Baptists and Professors that came in, and abode in the Meeting, to the End; *Blessed be the Name of the Lord.*

Amsterdam. The Meeting done, we went to *Amsterdam* in Company with several Friends of that City, and of *Alchmar* and *Embden*, who met us at the Meeting at *Haerlem*, and we were lodged at *Getrueydt Dirck*'s House. *G. K.* and his Wife, and *R. B.* stayed over the Fourth day's Meeting at *Rotterdam* and so came not till the next day which was the day of the general Mee

Meeting of Friends in this Country.

The Fifth day of the Week at *G. D*'s Houſe the general Meeting was held both of Men and Women. And the Lord who is ſetting up his own Kingdom by his own Power, owned us with his own bleſſed Preſence, and opened us in that Wiſdom and Love, that all things Ended with Peace, great Concord and Comfort, many things being Spoken, eſpecially by our Dear Friend *G. F.* that were of good Service; and I hope will dwell with them for ever. Theſe ſeveral things being agreed upon, being of good Savour and Report, I think fit here to inſert them. 12th. 6 Month.

At the General Meeting of Friends at Amsterdam, *the* 12*th. of the* 6*th. Month,* 1677.

1. BE it known to all Men that the power of God, the Gospel, is the Authority of all our Mens and Womens Meetings, and every Heir of that Power is an Heir of that Authority, and so becometh a living Member of right of either of those Meetings, and of the Heavenly Fellowship and Order in which they stand, which is not of Man, nor by Man.

2. That each Monthly Meeting have a Collection apart; and also that there be another Collection quarterly at *Amsterdam* from each Meeting for general Services, and that it be disposed of but by the consent of the said Quarterly Meeting.

3. It is Agreed upon, that henceforth a Yearly Meeting be held here at *Amsterdam*, unto which Friends in the *Palatinate*, *Hambrough*, *Lubeck* and *Fre-*

Frederickſtadt, &c. be invited, of which Meeting there ſhall be given Notice to the Friends of the Yearly Meeting at *London*, to be kept always on the firſt day of that Week, which is fully the third Week following after the Yearly Meeting at *London*.

4. It is alſo Agreed upon, that henceforth this General Meeting is to be changed into a Quarterly Meeting, and that the firſt Quarterly Meeting hereafter ſhall be held on the ſecond firſt day of the ninth Month following, and ſo forth every Quarter on the ſecond firſt day of the Month; this ſecond of the nine Month is to be this firſt Quarterly Meeting.

5. It is alſo Agreed, that henceforth a Monthly Meeting in *Vrieſland* ſhould be Eſtabliſhed, as alſo at *Rotterdam*, and that on the ſecond ſecond day of each Month, and at *Harlingen* upon the third third day of the Month.

6. Further, that in the interim, the Friends of *Alchmaer* and *Haerlem* and *Waterland*, are to have their Monthly Meeting

Meeting with Friends at *Amsterdam*, and to begin the said Meeting the sixth, seventh Month, and so forth alwaies upon the first second day of the first week of the Month at the Eighth Hour.

7. And further concerning Gospel-order, though the Doctrine of Christ Jesus requireth his People to admonish a Brother or Sister twice, before they tell the Church, yet that limiteth none, so as that they shall use no longer forbearance before they tell the Church, but that they shall not less than twice admonish their Brother or Sister before they tell the Church; and it is desired of all, that before they publickly complain, they so wait in the Power of God to feel if there is no more required of them to their Brother or Sister, before they expose him or her to the Church. Let this be weightily considered.

8. And farther, when the Church is told, and the party admonisht by the Church again and again, and he or she remain still unsensible or unreconciled,

ciled, let not final Judgment go forth againſt him or her, till every one of the Meeting hath cleared his or her Conſcience, that if any thing be inſiſted upon any farther to viſit ſuch a Tranſgreſſour, they may clear themſelves, if poſſibly the party may be reacht and ſaved, and after all clear of the Blood of ſuch an one. Let the Judgments of Friends in the Power of God go forth againſt him or her, as moved for the Lord's Honour and Glory's Sake, that no reproach may come or reſt upon God's Holy Name, Truth and People.

9. As much as poſſible can be, let all Difference be ended by ſome honeſt Friends, and trouble not the Monthly or Quarterly Meetings with them; and if that will not doe, proceed to your particular Monthly Meetings; but if they be not there ended neither, then take aſide ſix honeſt Friends out of the Quarterly Meeting, and let them hear and determine the matter; and in caſe any Perſon or Perſons be ſo obſtinate as that they refuſe the Senſe and Love of Friends, and will not comply with them,

them, then to proceed towards them according to the way of Truth in such Cases.

10. That all such as behold their Brother or Sister in a Transgression, go not in a Rough, Light, or upbraiding Spirit to reprove or admonish him or her, but in the Power of the Lord and Spirit of the Lamb; in the Wisdom and Love of the Truth which suffereth thereby to admonish such an Offender, so may the Soul of such a Brother or Sister be seasonably and effectually reach'd unto, and overcome, and have cause to bless the Name of the Lord on their behalf, and so a blessing may be rewarded into the Bosom of the Faithful and tender Brother or Sister that so admonisheth.

11. And be it known unto all, we cast out none from among us; for if they go from the Light, and Spirit, and Power, in which our Unity is, they cast out themselves; and it has been our way to admonish them, that they may come to the Spirit and Light of God which they are gone from,

and

and so come into the Unity again. For our Fellowship standeth in the Light, that the World hateth, and in the Spirit, that the World grieveth, vexeth and quencheth; and if they will not hear our Admonitions, the Light condemneth them, and then goeth our Testimony out against them.

12. That no Condemnation is to go farther than the Transgression is known, and if he or she return and give forth a Condemnation against him or her self, (which is more desireable than that we should do it) this is a Testimony of his or her Repentance and Resurrection before God, his People and the whole World. As *David* when *Nathan* came to admonish him, *Psalm* 51.

13. That no Testimony by way of Condemnation be given forth against any Man or Woman (whatever crime they commit) before Admonition, and till such time as they have had Gospel-order according to Christ's Doctrine.

14. And

14. And if any Brother or Sister hear any Report of any Brother or Sister, let him or her go to the Party, and know the Truth of the Report; and if true, let the thing be judged; if false, go thou to the Reporter, and let him or her be judged, and if any should report it at a second or third hand, without going to the party of whom the Report goeth, let such be brought to Judgment, for thou shalt neither raise nor suffer a false Report to lie upon my People, saith the Lord, for they are to be Holy as he is Holy, and Just as he is Just.

15. And if any Controversie, or Weakness should appear in either Mens or Womens Meeting, let it not be told out of your Meetings, because such Speeches tend to the defaming of such Persons and Meetings, and to the Hurt of the common Unity, and Breach of the Heavenly Society and Privilege.

This is an account of what passed in that Meeting.

Next day (notice being already given) we had a large publick Meeting, in which the ſound of the everlaſting Goſpel, Teſtament and Covenant went forth, and the Meeting ended with a ſweet and weighty Senſe; that Evening we had a more ſelect meeting of Friends than the day before, in which the Nature of Marriage, and the practice of Friends relating to it, and other things were very weightily and cloſely diſcourſed; the Reſolutions were theſe following. 13th. 6 Month.

1. A Scruple concerning the Law of the Magiſtrate about Marriage, being propoſed and diſcourſed of in the fear of God among Friends in a Select Meeting, it was the univerſal and unanimous ſenſe of Friends, that joining in Marriage is the work of the *Lord only*, and not of Prieſt or Magiſtrate; For 'tis God's Ordinance and not Man's, and therefore Friends cannot conſent that they ſhould join them together; for we Marry none; 'tis the Lord's Work and we are but Witneſſes.

2. But

2. But yet if a Friend through tenderneſs have a deſire that the Magiſtrate ſhould know it before the Marriage be concluded, they may publiſh the ſame, after the thing hath by Friends been found clear, and after the Marriage is performed in a publick Meeting of Friends and others, according to the Holy Order and Practice of Friends in Truth throughout the World, (the manner of the holy Men and Women of old) to go and carry a Copy of the Certificate to the Magiſtrate, they are left to their freedom herein, that if they pleaſe they may Regiſter it. But for Prieſts or Magiſtrates to marry, or join any in that Relation, it's not according to Scripture; and our Teſtimony and Practice have been alwaies againſt it. It was God's work before the Fall, and it's God's work only in the Reſtoration.

3. If any Friend have it upon him to reprint any Book already Printed and approved either in *England* or here, they may do it upon their own Charges.

4. It

4. It is also agreed that the care of reading and approving Books be laid upon some of every Meeting, to the end no Book may be Publisht but in the Unity, yet any other faithful Friends not so Nominated, are not thereby excluded, though in all these cases it is desired, that all would avoid unnecessary Disputes about words, which profit not, but keep in the love that Edifieth.

5. It is farther concluded that the general Stock of the Quarterly Meeting be not disposed of, but by the consent of the Quarterly Meeting; but if betwixt times there should be a pressing necessity concerning the Publick, let that monthly Meeting, where it shall fall out, lay down the Money, and give in an Account at the next Quarterly Meeting in Order to their Relief, if it appear that they are thereby overcharged; and let all things be done without Favour, Affection, Relation, or any respect to Persons, even for the Lord's Sake and his blessed Everlasting Truth, that God may bless and pro-

ſper his People. And let all things be written down, both as to your monthly and quarterly meeting Collections, what you Receive, what you Disburſe, that all may be fair and clear to the ſatisfaction of all that deſire to ſee and Examine the Books. And the Lord's Fear and Life and Power was over all, in which the Lord God preſerve his for ever.

14th. 6 Month. The next day (being the Seventh day of the Week) was imploied in viſiting of Friends, and preparing our ſelves for a further Journey, that is to ſay, *G. K. R. B. B. F.* and My ſelf. Finding Letters here from the Friends of *Dantzick*, complaining of their heavy Sufferings they underwent, informing us alſo that the King of *Poland* was there, asking advice about an Addreſs to Him, it fell upon me to write the following Letter in the Name of the Friends of *Dantzick*.

To

TO THE KING OF POLAND.

Great Prince,

ACtions of *Justice, Mercy and Truth* are worthy of all Men, but in a most excellent manner of the serious consideration of Kings and Princes. We certain Inhabitants of the City of Dantzick have been long great Sufferers, not for any Wickedness committed against the Royal Law of God, or any Breach of those Civil Laws of this City that relate to the well Government of it in all Natural and Civil things; but purely and only for the cause of our Tender Consciences towards God. This severity being by us represented to the Magistrates of this City, we could not as yet receive from them any Relief, some expressing, as if easing the Burthen of our Oppressions

should give thee, O King, an occasion of Dissatisfaction against them, who art our acknowleged Protector. Being thus necessitated, and in a manner driven to make this address unto Thee, take it not amiss, that we with that Humility and Patience, that becometh the Servants and followers of Jesus, and with all manner of Christian respect and sincerity of Mind, briefly relate to Thee, the most Fundamental Principles most surely believed by us, which we hope Thou wilt believe deserve not those Punishments, that are inflicted upon us as evil doers.

1. *We do reverently believe that there is one God and Father, one Lord Jesus Christ, and one Holy Spirit, and these three are one*, Eph. 4. 6.

2. *We believe the Scriptures of the Old and New Testament to have been given forth by Divine Inspiration, and that they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness*, able to make the Man of God wise unto Salvation through Faith which is in Christ Jesus, 2 *Tim.* 3. 15, 16.

3. *That*

3. *That these Holy Scriptures are not to be understood, but by the Discoveries, Teachings and Operations of that Eternal Spirit from whence they came.*

4. *We beleive that all Mankind through Disobedience to the Spirit of God are fallen short of the Glory of God, and in that State are under Condemnation; but that God out of his infinite Goodness and Kindness, hath sent his Son a Light into the World, that whosoever believeth and obeyeth this Light should not abide in Darkness, but have the Light of Eternal Life.*

5. *We believe this Gift of Light and Grace through Jesus Christ to be Universal, and that there is not a Man or Woman upon Earth, that hath not a sufficient measure of this Light, and to whom this Grace hath not appeared to reprove their ungodly Works of Darkness, and to lead them that obey it to Eternal Salvation. And this is the great Condemnation of the World at this Day, under all their great professions of God, Christ, Spirit and Scriptures; that though Christ hath enlightned them, yet they will not*

bring their Deeds to the Light, but hate the Light, and love their dark Customs and Practices rather than the Light, because their Deeds are Evil.

6. *We do believe in the Birth, Life, Doctrine, Miracles, Death, Resurrection and Ascension of Jesus Christ our Lord, and that he laid down his Life for the Ungodly, not to continue so, but that they should deny their Wickedness and Ungodliness, and live Soberly, Righteously and Godlikely in this present evil World, as the Saints of old did, that were redeemed from the Earth, and sat in Heavenly places.*

7. *We do believe, that as the Devil through Man's Disobedience brought sin into Man's Heart, so Christ Jesus, through Man's Belief in, and Obedience to his Holy Spirit, Light and Grace, cleanseth the Heart of Sin, destroyeth the Works of the Devil, finisheth Transgression and bringeth in everlasting Righteousness; that as the Devil hath had his Kingdom of Darkness in Man, so Christ may have his Kingdom of Light, Life, Righteousness, Peace and Joy*

Joy in the Holy Ghost in the Heart of Man, and not that Christ Jesus saveth Men from Wrath and not from Sin; for the Wages of Sin is Death *in whose heart soever it liveth*, but the Gift of God is Eternal Life *to all that believe and obey through Jesus Christ.*

8. *We do believe that all true Ministry and Worship only stand in the experimental Sense, Operations and Leadings of this Holy Light, Spirit, or Grace, that is shed abroad in the Hearts of Men and Women, to conduct them in the Holy way of Regeneration unto Life Eternal; this was the Ancient Apostolical Doctrine, they spoke what they had seen, Tasted and Handled of the Word of God. And this is our Faith, Doctrine and Practice in this day. And be not displeased with us, O King, we intreat thee, if we give this for the reason of our absenting our selves from the publick and common Ministry or Worship, Namely, that we have no Taste or Relish, no Sense or Evidence that their Ministry and Worship are Authorized*

and performed by the Apostolical Power and Spirit of Jesus, but rather that they are the Inventions, Studies and Powers of Man's Nature, all which are but strange Fire, and therefore cannot kindle a true and acceptable Sacrifice to God, for it is not Man's Spirit and degenerate Nature, Speaking and Professing the Words of God's Spirit that giveth acceptance with the Lord, or adminstreth Heavenly Edification to Men, nor can we believe, that where Envy, Passion, Wrath, Malice, Persecution, Envy and Strife, Lusts, Vanity, Wantonness and Worldly Mindedness have such Sway and Power, that the true Christian Spirit, Life and Doctrine can be heartily received and followed.

And as this is the Reason in the sight and presence of that God that made Heaven and Earth, and will Judge the Quick and Dead, wherefore we cannot join in the common and publick Worship of these parts, so doth the same Light and Spirit of God lay an Holy necessity upon us with a Meek and Quiet Spirit to come together after the manner

ner of the Ancient Christians, that were the true Followers of Jesus; and with Godly fear and a retired Mind to wait upon God, and Meditate in his Holy Law of Life, that he hath writ in our Hearts according to his New Covenant-Promise that he may Feed us, Teach us, Strengthen us, and Comfort us in our inward Man; and as by this Holy Spirit according to the Practice of the Churches of Old, any are inclined or moved to Reprove, Exhort, Admonish, Praise, or Pray, we are found exercised in these Holy Practices.

Now, O Prince, *give us poor Christians leave to Expostulate with Thee. Did Christ Jesus or his Holy Followers endeavour by Precept or Example to set up their Religion with a Carnal Sword? Called he any Troops of Men or Angels to defend him? Did he encourage* Peter *to dispute his escape with the Sword? But did he not say put it up? Or did he countenance his over zealous Disciples, when they would have had Fire from Heaven to destroy those that were not of their Mind? No, but did not Christ*

rebuke

rebuke them, saying, ye know not what Spirit ye are of? And if it was neither Christ's Spirit, nor their own Spirit that would have Fire from Heaven? Oh! what is that Spirit that would kindle Fire on Earth, to destroy such as peaceably dissent upon the account of Conscience; if we may not wish that God would smite Men of other judgments, because they differ from us, (in which there is no use of Carnal Weapons) can we so far deceive our selves, as to esteem our selves Christians and Followers of Christ, whilst we incourage Men with Worldly Weapons to persecute such as dissent from us? O King! When did the true Religion Persecute? When did the true Church offer Violence for Religion? Were not her Weapons, Prayers, Tears, and Patience? Did not Jesus conquer by those Weapons, and vanquish Cruelty by Suffering? Can Clubs, and Staves, and Swords, and Prisons, and Banishments reach the Soul, convert the Heart, or convince the understanding of Man? When did violence ever make a true Convert? Or bodily punishments a sincere Christian? This

maketh

iaketh void the end of Christ's coming, hich is to save Men's lives and not to estroy them, to perswade them and not o force them; yea it robbeth God's Spi-it of its Office, which is to convince the Vorld, that is, the Sword by which the Ancient Christians overcame: It was he Apostle's Testimony, that their Wea-ons were not Carnal but Spiritual, but he Practice of their pretended Successors roveth, that there Weapons are not Spiritual, but Carnal: Suppose we are Tares, as the true Wheat hath alwaies been called, yet pluck us not up for Christ's Sake, who saith, Let the Tares and the Wheat grow together until the Har-vest, *that is,* till the End of the World; *let God have his due as well as* Cæsar; *the judgment of Conscience belongeth to him; and mistakes about Religion are best known to him. And here give us leave to mind thee of a noble Saying of one of thy Ancestors,* Stephen *King of* Poland, I am King of Men, not of Consci-ences; King of Bodies, not of Souls; *and there have been found and still are among the Emperors, Kings, Princes*

and

and States of the World, some that have had that noble Spirit of indulging their Conscientious dissenting Subjects, and not only with Gamaliel *and* Gallio *not to persecute, but also eminently to protect and defend them from the Hatred and Violence of their Enemies. Be not then less Noble than they, consider how Quietly and Comfortably our Friends live under other Governments. And indeed we conceive it to be the Prudence of the Kings and States of the World; for if the wise Man say true, The Glory of a Prince is in the Multitude of his People; but this Practice saith, No, the Glory of a Prince is in the Conformity of the People to the Canons of the Clergy; which seemeth to strike at all Civil Society, which consisteth in Men of Virtue, Parts, Arts and Industry. But let Men have never such excellent Abilities, be never so Honest, Peaceable and Industrious, all which render them good and profitable Subjects to the Prince, yet they must not live within their Native Country, unless they will sacrifice the Peace of their Consciences by an Hypocritical Submission to*

the Canons and Fashions of the Church: Is not this, O Prince, to set the Church above the State? The Bishop above the King? to waste and give away the Strength and Glory of a Kingdom.

O that thou mayest be wise even in thy Generation, and use the Power that God hath given thee, for God and Truth and Righteousness, that therein thou mayest be like unto God, who Peter *telleth us,* Accepteth of all that fear him and work Righteousness throughout the World, whose Sun shineth upon all, whose Rain cometh upon all.

And least any should be so injurious to us, as to render us Enemies to Civil Government; Be it known unto thee, O King, that we Honour all Men in the Lord, not with the vain invented Honours of this World, but with the true and solid Honour that cometh from above; but much more Kings, and those whom God hath placed in Authority over us; for we believe Magistracy to be both Lawfull and usefull for the Terrifying of all Evil Doers, and the Praise and Encouragement of those that do well.

The

The Premiſes duely Conſidered, we t treat thee, O Prince, to take our ſufferi Caſe into thy ſerious Regard, and that Power and Influence thou hadſt wi the Magiſtrates of this City to reco mend our ſuffering Condition to their ſ rious Conſideration, that we may no lo ger lie under theſe not only Unchriſt an, but Unnatural Severities, but r ceive that ſpeedy and effectual Relief whi becometh Chriſtian Magiſtrates to gi to their own ſober and Chriſtian People.

15th. 6. Month. The firſt day of the Week bein come, the Meeting began about th Eleventh Hour, and held till abou the Fourth Hour in the Afternoon There was a mighty Concourſe o People from ſeveral places of this Coun try, and that of ſeveral Perſwaſions *Baptiſts*, *Presbyterians*, *Socinians*, *See kers*, &c. and God was with his Peo ple, and his Word of Life and Power of Wiſdom and Strength covered them; yea the hidden things both o *Eſau* and *Jacob*, the myſtery both o Iniquity and Godlineſs were opened and

ınd declared in the Demonſtration of the Eternal Spirit that day; and, O Bleſſed and Magnified be the Name of the Lord that hath not only not left himſelf, but alſo his Servants not without a Witneſs! Oh, he is worthy to be Lov'd and Fear'd, and Obey'd, and Reverenced for ever!

The next day *G. K. R. B. B. F.* and my ſelf, having taken our leave of dear *G. F.* and Friends, took Boat for *Naerden*, where we Arrived about the Second Hour in the Afternoon, and after having Eaten, we took our leave of thoſe Friends that had Accompanied us hither, and begun our Journey in the common Poſt-waggon to *Oſnaburg*, where we came the Fourth day following in the Evening. 16th. Naerden. 18th. Oſnabrug.

We paſt through a very dark Country to that place, yet I felt not ſo great a weight and ſuffering in my ſpirit as ſix Years ago, when I went through the ſame places.

At *Oſnabrug* we had a little time with the Man of the Inn, where we lay, and left him ſeveral good Books of

of Friends in the Low and Hig *Dutch* Tongues to Read and to disposed of.

19th. 6 Month. Herwerden. The next morning (being the fift day of the Week) we set forward t *Herwerden*, and came thither at Night This is the City where the Princes *Elizabeth Palatine* hath her Court whom and the Countess in Company with her, it was especially upon us t Visit, and that upon several Accompts.

1. In that they are Persons seeking after the best things.

2. That they are actually Lovers and Favourers of those that separate themselves from the World for the sake of Righteousness.

For the Princess is not only a private supporter of such, but gave protection to *De Labadie* himself and his Company, yea when they went under the reproachfull Name of *Quakers* about seven Years since.

This

This Man was a *Frenchman*, that dis-atisfied with the looſneſs and dead-ieſs of the *French* Proteſtants, even t *Geneva* it ſelf, left them and came or *Holland*, and ſo vehemently de-laimed againſt the Apoſtacy of the Prieſts and People there, that the Clergy were inraged and ſtir'd up the Magiſtrates againſt him; and the ra-her becauſe many followed him, and everal Women of great Quality: Up-n this the Princeſs giveth them an in-itation, and they came and were pro-ected by her, but ſince ſome miſcar-iages falling out in that place, ſhe hereupon in good meaſure withdrew ner Favour from them, and they re-noved into another place.

I was moved to Viſit this Man and his Company ſix years ago, and did ſee him nd his two great Diſciples, but they would not ſuffer me to ſee the People which I laboured for; I in that day aw the airineſs and unſtableneſs of the Man's Spirit, and that a Sect-maſter vas his Name, and it was upon me oth by Word of Mouth and Writing

to let them know, that the Enem
would prevail againſt them to dra
them into inconvenient things, if th
came not to be ſtay'd in the Light
Jeſus Chriſt, and to know the Hc
Silence, and that at laſt they wou
come to fall out one with another a
moulder away; which is in ſome me
ſure come to paſs as I fear'd; for I clea
ly perceived, that though they had
ceived ſome Divine Touches, a dang
there was they would run out wi
them, and ſpend them like Prodiga
not knowing then where to ſtay th
Minds for daily Bread; yea thou
they were ſomething Angelical a
like to the Celeſtial Bodies, yet
they kept not their Station, th
would prove fallen Stars; they mov
not in the motion of him that had
ſited them, but were fill'd with gr
Mixtures, and thereby brought for
mixt Births: That is to ſay, thin
not Natural but Monſtrous. In fi
they were Shy of us, they knew
not; yet I believed well of ſome of t
People, for a good thing was ſtirri

in them, and in this Case was the Countess commendable, in that she left all to have joined with a People, that had a pretence at least to more Spirituality and Self-denial than was found in the National Religion she was bred up in; for God had reacht her as she told me about Nine Years ago, and that by an extraordinary way. Now it seemed great pity to us, that Persons of their Quality in the World, should so willingly expose themselves for the false *Quaker*, the reprobate *Silver*, the *Mixtures*, and that they should not be acquainted with the Life and Testimony of the true *Quakers*.

Now about a Year since, *R. B.* and *B. F.* took that City in the way from *Frederickstadt* to *Amsterdam*, and gave them a Visit, in which they informed them somewhat of Friends Principles, and recommended the Testimony of Truth to them, as both a nearer and more certain thing than the utmost of *De Labadie*'s Doctrine. They left tender and loving.

Soon after this *Getrueydt Dircks* an *Elizabeth Hendricks* from *Amſterdar* viſited them, and obtained a Meetin with them, improving that little, wa God by his Providence had made mor cloſely to preſs the Teſtimony, an though they, eſpecially the Counteſs made ſome Objections, in relation t the Ordinances and certain Practices o Friends, yet ſhe ſeemed to receive a that time ſatisfaction from them Theſe Viſits have occaſioned a Corre ſpondence by way of Letter betwix them and ſeveral of us, wherein the Miſtery of Truth hath been more clear ly opened to their Underſtandings, an they have been brought nearer into a waiting Frame by thoſe Heavenly Di rections they have frequently receiv'd by way of Epiſtles from ſeveral of us

This Digreſſion from the preſen Hiſtory, I thought not altogether un neſſary or unpleaſing.

But to Return, being arrived at that City, part of which is under her Go vernment, we gave her to underſtand it, deſiring to know what time next day

day would be most proper for us to Visit her. She sent us word, she was glad that we were come, and should be ready to receive us the next Morning about the Seventh Hour.

The next morning being come (which was the sixth day of the week) we went about the time she had appointed us, and found both her and the Countess ready to receive us, which they did with a more than ordinary Expression of Kindness. I can truly say it, and that in God's fear, I was very deeply and reverently affected with the Sense that was upon my Spirit, of the great and notable day of the Lord, and the breakings in of his Eternal Power upon all Nations, and of the raising of the slain Witness to judge the World, who is the Treasure of Life and Peace, of Wisdom and Glory to all that receive him in the Hour of his Judgments and abide with him. The Sense of this deep and sure Foundation which God is laying, as the Hope of Eternal Life and Glory for all to Build upon, fill'd my Soul with an Holy Testimony

10th. 2o 6 Month.

to them, which in a living Senſe was followed by my Brethren, and ſo the Meeting ended about the Eleventh Hour.

The Princeſs intreated us to ſtay and Dine with her, but with due regard both to our Teſtimony and to her at that time we refuſed it; deſiring if ſhe pleaſed another opportunity that day, which ſhe with all chearfulneſs yielded to; She her ſelf appointing the Second Hour. So we went to our Quarters, and ſome time after we had Dined we returned. The Meeting ſoon began, there were ſeveral preſent beſides the Princeſs and Counteſs; it was at this Meeting that the Lord in a more eminent manner began to appear, the Eternal Word ſhewed it ſelf a Hammer at this day, yea ſharper than a two edged Sword dividing aſunder between the Soul and the Spirit, the Joints and the Marrow; yea this day was all Fleſh Humbled before the Lord; it amazed one, ſtruck another, broke another, yea, the noble Arm of the Lord was truly awakened, and the

weight

weight and work thereof bowed and tendered us also after an unusual and extraordinary manner, that the Lord might work an Heavenly Sign before them and among them, that the Majesty of him that is risen among the poor *Quakers* might in some measure be known unto them, what God it is we serve, and what Power it is we wait for and bow before, yea they had a Sense and Discovery that day what would become of the Glory of all Flesh, when God shall enter into Judgment. Well, let my right hand forget its Cunning, and my Tongue cleave to the roof of my Mouth, when I shall forget the loving kindness of the Lord, and the sure Mercies of our God to us his Travelling Servants that day. O Lord, send forth thy Light and thy Truth, that all Nations may behold thy Glory. Thus continued the Meeting till about the Seventh Hour, which done, with Hearts and Souls filled with Holy Thanksgivings to the Lord for his abundant Mercy and Goodness to us, we departed to our Lodging; desiring to

know whether our coming the next day might not be uneasie or unseasonable to her with respect to the Affairs of her Government, it being the last day of the Week, when we were informed she was most frequently attended with Addresses from her People; but with a loving and ready Mind she replyed, *That she should be glad to see us the next Morning, and at any time when we would.*

11 12th. 6 Month. The next Morning (being the Seventh day) we were there betwixt Eight and Nine, where *R. B.* falling into some discourse with the Princess, the Countess took hold of the Opportunity, and Whispered me to withdraw to get a Meeting for the more inferiour Servants of the House, who would have been Bashful to have presented themselves before the Princess; and blessed be the Lord, he was not wanting to us, but the same blessed Power that had appeared to Visit them of High, appeared also to Visit them of Low Degree, and we were all sweetly tender'd and broken together,

her, for Vertue went forth of Jesus hat Day, and the Life of our God vas shed abroad amongst us as a sweet. avour, for which their Souls bowed ɔefore the Lord, and confess'd to our Testimony, which did not a little ɔlease that Noble Young Woman, to ind her own report of us, and her great care of them so effectually an- wered. Oh, what shall we say, is here any God like our God? Who is glorious in Holiness, fearful in Praises, working Wonders! To his Eternal Name, Power and Arm be the Glory for Ever.

The Meeting done, the Princess came to us expressing much Satisfacti-on, that we had that good opportuni-y with her Servants, telling us she much desired they should have a true and right Character of us, and that therefore she chose to with-draw, that they might have freer access, and that t might look like their own Act, or Words to that Purpose. The Twelfth Hour being come we returned to our Inn, letting them understand, we pur-

posed

posed (the Lord willing) to Visi
them some time that Afternoon.

I must not here forget, that w
found at our Inn the first Night a
Supper, a Young Merchant of a swee
and ingenious Temper, belonging t
the City of *Bremen*, who took occasi
on from that Night's Discourse, th
sixth day at Dinner and Supper, and
the Seventh day also, to seek all oppor
tunities of conference with us, and (a
we have reason to be believe) he stay
ed Twenty Four Hours in that City
on our Account. We opened to him
the Testimony of Truth; I know no
that in any one thing he contradicted us.
At last he plainly discovered himself
unto us to be a Follower of a certain
Minister in *Bremen*, that is even by his
Fellow-ministers and Protestants re
proached with the Name of *Quaker*,
because of his singular sharpness against
the formal lifeless Ministers and Chri
stians in the World. We laid fast
hold upon this, and askt him, in case
any of us should Visit that City, if he
would give us the opportunity of a

Meeting

Meeting at his House? which he rea-
ily granted us: So we gave him some
Books, recommending him to the true
nd blessed Testimony of Christ Jesus
he Light and Judge of the World, and
Life of them that receive him and be-
ieve in him, and so we parted.

It being now about Three in the
Afternoon we went to the Princess's,
where being come, after some little
ime, the Princess and Countess put me
n Remembrance of a Promise I made
hem in one of my Letters out of *Eng-
and*, namely, that I would give them
n account (at some convenient time)
f my first Convincement, and of
hose Tribulations and Consolations
which I had met withal in this way of
he Kingdom, which God hath brought
ne to. After some pause I found my
elf very free and prepared in the Lord's
ove and fear to comply with their re-
uest, and so after some Silence, began:
But before I had half done, it was Sup-
er time, and the Princess would by no
neans let us go, we must Sup with her,
which importunity not being well able

to

to avoid, we yielded to, and sat down
her to Supper; among the rest, present a
these Opportunities, it must not be for
gotten, that there was a Countess, Si
ster to the Countess, then come in to Vi
sit her, and a *French* Woman of Qua
lity, the first behaving her self very
decently, and the last often deeply
broken, and from a light and slighting
Carriage towards the very Name o
a *Quaker*, she became very intimately
and affectionately kind and respectfu
to us. Supper being ended, we all
returned to the Princess's Chamber,
where making us all to sit down with
her, she with both the Countesses and
the *French* Woman prest from me the
Continuanee of my Relation, but none
more than the Countess's Sister,
which (tho' late) I was not unwilling
to oblige them with, because I knew
not when, the Lord would give me
such an opportunity, and I found them
affected. It continued till about Ten
at Night, yet many particulars omit-
ted, partly through forgetfulness, and
partly for want of time; howbeit, I
must

nuſt needs ſay, they heard me with n Earneſt and Tender Attention, and hope and believe the Lord hath made t profitable unto them.

This done, ſome diſcourſe they had ıpon it, and afterwards we ſpoke a- bout a Meeting for the next day, being he firſt day of the Week, and that we might have not only as many of her own Family, but as many of ıer Town as would willingly be there, he yielded to it, and appointed the Meeting to begin at the Second Hour, o we parted being near the Eleventh Hour at Night.

The next Morning we had a Meet- ng among our ſelves in our Chamber, wherein the Lord refreſht us, and here was a great Travail upon our Spi- its, that the Lord would ſtand by us hat day and magnifie the Teſtimony of his own Truth by us, that he might ıave a Seed and People in that place to ift up a Standard for his Name. 12 22th. 6 Month.

At Dinner there were ſeveral Stran- gers that came by the Poſt-Waggon hat day, among whom there was a Young

Young Man of *Bremen*, being a St
dent of *Duysburgh*, who informed
of a sober and seeking Man of gre
Note in that City of *Duysburgh*; to hi
we gave some Books. There was o
more who was tender and inquiring,
whom also we gave some Books.

The Second Hour being at Hand w
went to the Meeting, where were s
veral as well of the Town as of the F
mily; the Meeting began with
weighty Exercise and Travel in Pra
er, that the Lord would glorifie hi
own Name that day, and by his ow
power he made way to their Consci
ences, and sounded his wakening
Trumpet in their Ears, that they migh
know that he was God, and that there
is none like unto him. Oh, the day o
the Lord livingly dawned upon us, and
the searching Life of Jesus was in the
midst of us! Oh! the word that ne
ver faileth them that wait for it, and
abide in it, opened the way and un
sealed the Book of Life, yea the quick
ning Power and Life of Jesus wrought
and reacht to them, and vertue from
him

him in whom dwelleth the God-head bodily, went forth, and bleſſedly diſtilled upon us his own Heavenly Life, weeter than the Spices with pure Frankincenſe, yea than the ſweet melling Myrrh that cometh from a ar Country, and as it began, ſo it was carried on, and ſo it ended; Bleſſed be he Name of the Lord, and confided in e our God for ever. Aſſoon as the Meeting was done, the Princeſs came to me nd took me by the hand (which ſhe uſually did to us all coming and going) nd went to ſpeak to me of the Senſe he had of that Power and Preſence of God, that was amongſt us, but was opt, and turning her ſelf to the Window brake forth in an extraordinary aſſion, crying out, I cannot Speak to ou, my Heart is full, claping her ands upon her Breaſt; it melted me to a deep and calm tenderneſs, in hich I was moved to Miniſter a few ords ſoftly to her, and after ſome time f Silence, ſhe recovered her ſelf, and s I was taking my leave of her, ſhe terrupted me thus, Will ye not come

hither

hither again? Pray call here as ye re
turn out of *Germany*: I told her we
were in the Hand of the Lord, and be
ing his, could not dispose of our selves
but the Lord had taken care, that we
should not forget her and those with
her, for he had raised and begotten a
Heavenly Concernment in our Souls
for her and them, and that we lovec
them all with that love wherewith
God had loved us; with much more to
that purpose. She then turned to
the rest of the Friends, and would have
had us all gone down to Supper with
her, but we chose rather to be excused
we should Eat a bit of her Bread and
Drink a glass of her Wine if she pleas
ed in the Chamber where we were
At last we prevailed with her to leav
us. The Countess, the *French* Wo
man, and the Countess's waiting
Woman stay'd with us, and we had
a very retir'd and seasonable Opportu
nity with them. After the Princes
had Supt, we went all down and took
our Solemn leave of her, the Countess
her Sister, the *French* Woman, with
th

he reſt of the Family, whoſe hearts were reach'd and opened by our Teſtimonies; recommending unto them Holy Silence from all Will-worſhip, and the Workings, Strivings and Images of their own Mind and Spirit, that Jeſus might be felt of them in their Hearts, his holy Teachings witneſſed, and followed in the way of his Bleſſed Croſs that would crucifie them unto the World, and the World unto them; that their Faith, Hope and Joy might ſtand in Chriſts in them the Heavenly Prophet, Shepherd and Biſhop, whoſe voice all that are truly Sheep will hear and follow, and not the voice of any ſtranger whatever. So we left them in the Love and Peace of God, praying that they might be kept from the Evil of this World. So we returned to our Lodging, having our Hearts filled with a weighty Senſe of the Lord's appearance with us in that place, and being late (towards the Ninth Hour) we prepared to go to Reſt.

The next Morning (being the Second day of the Week) *G. K. B. F.* 13th. 23 6 Month.

E and

and my self got ready to begin our Journey towards *Franckfort*, w by the way of *Caſſel* is about 200 *Engliſh* Miles. *R. B.* prepared himſelf to return by the way we came directly back to *Amſterdam*. But before we parted, we had a little time together in the Morning in our Chamber, whither came one of the Princeſs's Family, and one of the Town. The Lord moved me to call upon his great Name, that he would be with them that ſtayed, and with them that returned alſo, and with us that went forward in wild and untrodden places, and his bleſſed Love and Life over-ſhadowed us, yea he filled our Cup together, and made us drink into one Spirit, even the Cup of Bleſſings in the Fellowſhip of the everlaſting Seed, in which we took leave of one another, and after having Eaten, it being about the Seventh Hour, we departed the City.

Paderborne. We came to *Paderborn* that Night, ſix *German* Miles, which are about thirty ſix *Engliſh*, it is a dark Popiſh Town, and under the Government of

a

a Bishop of that Religion; howbeit, the Woman where we lodged was an Ancient, Grave and Serious Person, to whom we declared the Testimony of the Light, shewing her the difference betwixt an outside and an inside Religion, which she received with much kindness. We left some Books with her, which she took readily.

There was also with us at Supper a *Lutheran* that was a Lawyer, with whom I had very good Service in opening to him the great loss of the power of Godliness, as well among them who separated from *Rome*, as in the *Roman* Church: which he confessed: I directed him to the Principle of Light in his Conscience, that let him see the lifeless State of the false Christians; and if he turned his mind to that Principle and waited there for Power, he would receive Power to Rule and Govern himself according to true Godliness, and that it was the loss of *Christendom* that they went from this Principle, in which the Power standeth, that conformeth the Soul into the Image and

Likeneſs of the dear Son of God, and thither they muſt come again, if ever they will have the true knowledge of God, and enjoy Life and Salvation with much more to that purpoſe, all which he received lovingly.

14th. 24 6 Month. The next Morning we ſet forwards toward *Caſſel*, but through great foulneſs of Weather, having only naked Carts to Ride in, the Waters being alſo High with the Rains: We got not to

15th. 25 Caſſel. *Caſſel* till the next day, which was the Fourth day of the Week. It being late we made little inquiry that Night, being alſo wearied with the foulneſs of the Ways and Weather.

16 25th. But the next day we made our uſual Inquiry, *viz.* who was worthy in the City, and found ſome that tenderly and lovingly received us, to whom we declared the Viſitation of the Light and Love of God. Among the reſt was *Dureus* our Countryman, a Man of Seventy Seven Years of Age, who had learned in good Meaſure to forget his Learning, School Divinity, and Prieſt's Craft, and for his approaches towards

towards an inward Principle is reproachfully saluted by some with the honest Title of *Quaker*; 'tis much better than *Papist*, *Lutheran* or *Calvinist*, who are not only ignorant of, but Enemies to Quaking and Trembling at the Word of the Lord, as *Moses* and others did.

Upon the Sixth day of the same week about Noon, we set out towards *Franckfort*, having left several Books behind us, which hath been our Practice in our Journey. 17th. 27 6 Month.

At *Franckfort* we Arrived the Second day about Noon, being just a Week from *Herwerden*, and having from thence and *Cassel* made known our intentions of coming to that City, two considerable Persons came and met us about half a *German* Mile from the City, informing us of several well affected in that Town; upon which we told them the end of our coming, and desired to have a Meeting with them in the Afternoon, which we easily obtained at the House of a Merchant, one of the two that met us. The persons Franckfort.

that resorted thither were generally People of considerable Note, both of *Calvinists* and *Lutherans*, and we can say, they received us with gladness of Heart, and embraced our Testimony with a broken and reverent Spirit thanking God for our coming amongst them, and praying that he would prosper this work in our Hands; this ingaged our hearts to make some longer stay in this City.

21 st. 3 1 6 Month. We therefore desired another Meeting the next day, which they cheerfully assented to, where several came that were not with us the day before, and the Lord that sent us into the Land was with us, and by his Power reached to them, insomuch that they confessed to the Truth of our Testimony. Of these Persons there were two Women, one a Virgin, the other a Widow, both Noble of Birth, who had a deep Sense of that power and presence of God that accompanied our Testimony, and their hearts yearned strongly towards us; the Virgin giving us a particular invitation to her House the next Morning,

22 1 6 Mon. 7

ing, where we had the moſt bleſſed Opportunity of the three, for the Lord's power ſo eminently appeared, that not only thoſe that had been with us before were moſt effectually reacht, but a certain Student reſiding in the Houſe of a *Lutheran* Miniſter (ſent for by that Young Woman) was broken to pieces, and magnified that bleſſed power which appeared. Alſo there accidentally came in a Doctor of *Phyſick*, who unexpectedly was affected, and confeſſed to the Truth, praying God to proſper us. This was the bleſſed Iſſue of our Viſit to *Franckfort*.

But there is one thing more not unfit to be mentioned. Among ſome of thoſe that have Inclinations after God, a fearful Spirit together with the ſhame of the Croſs hath entred, againſt which our Teſtimony in part ſtriking, we took Notice it was as Life to theſe noble Women, for that was it as they told us, which had long oppreſt them, and obſtructed the work of the Lord amongſt them. Therefore ſaid the Young Virginour, Quarters are free for

you, let all come that will come, and lift up your Voices without fear, for (said she) it will never be well with us till Persecution come, and some of us be lodged in the *Stadthouse*, that is the Prison. We left the Peace of Jesus with them, and the same Afternoon we departed out of that City, being the fourth day of the week.

Here I writ an Epistle to the Churches of Jesus.

TO

TO THE

CHURCHES

OF

JESUS

Throughout the

WORLD,

Gathered and settled in his Eternal Light, Power and Spirit, to be one Holy Flock, Family, and Houshold to the Lord, who hath Redeemed them from among all the Kindreds of the Earth.

Godly Zeal, Wisdom, Power, Perseverance and Victory, with all Heavenly Blessings, be multiplied among you in the Name of the Lord.

William Penn.

Printed in the Year. 1677.

CHRIST
JESUS
WORKS

TO THE CHURCHES OF JESUS Throughout the WORLD,

Gathered and ſettled in his Eternal Light, Power and Spirit, to be One Holy Flock, Family, and Houſhold to the Lord, *&c.*

Dear Friends and Brethren,

WHO have been viſited with the Fatherly Viſitation from on High, and have received God's Eternal Word and Teſtament in your Hearts, by which you have been gathered home to Chriſt Jeſus, the true Shepherd, from all the Idol-Shepherds, and their barren Mountains, and unprofitable Hills, where you have been ſcattered in the Dark and Gloomy

Gloomy Day of *Apostacy*, and by h
Light, Spirit and Power have been con
vinced of *Sin*, *Righteousness*, and *Judg
ment*, and can say, *The Prince of th
World is judged by his Holy, Righteous
and powerful Appearance in you, unt
whom all Judgment in Heaven and Earth
is committed*; who is the blessed *Lam
of God*, the *Light and Saviour of th
World*; who is *King of* Salem, and
Prince of Peace: My Soul loves you
with everlasting Love, even with the
Love with which my *God* and your
God, my *Father* and your *Father* hath
loved me, and visited my *Soul* and
your *Souls*; in this do I dearly salute
and embrace you all, in this the day of
the fullfilling of his glorious Promises to
his Church in the Wilderness, and
Witnesses in Sack-cloth. And, O mag-
magnified be his Name, and everlast-
ingly praised and renowned be his ho-
ly Power and Arm, by which he hath
reached unto us, and brought Salvati-
on near us! For he hath found us out,
and hath heard our Solitary Cries, the
deep and mournful *Supplications of our*

bowed

owed Spirits, when we were as the ttle silly Dove without its Mate, and ie lonely Pelican in the Wilderneſs; hen we were ready to cry out, *Is ere none to ſave, is there none to help! when ſhall the Time and Times and half Time be finiſht! when ſhall the One houſand, Two Hundred and Sixty Days accompliſht! and when ſhall the Abo-ination, that ſtands in the Holy Place, caſt out! when ſhall the Captivity of e People be turned back! O when ſhall* abylon *come into Remembrance before od; the Dragon, Beaſt, and Falſe Pro-het be caſt into the Lake! And when ſhall e Law go forth out of* Sion, *and the Vord of the Lord out of* Jeruſalem! *Then ſhall* Sion *become the Joy, and* Je-uſalem *the Praiſe of the whole Earth! nd when ſhall the Earth be covered with e Knowledge of the Lord, as the Wa-rs cover the Sea!*

Friends, The Lord of Heaven and arth hath heard our Cries, and the ll time is come, yea, the appointed me is come, and the Voice of the E-rnal Spirit in our Hearts hath been heard

heard on this wise many a time, *Awa thou that sleepest, and I will give th Life: arise out of the Dust, and shin for thy Light is come, and the Glory the Lord is risen upon thee.* And th Lord God hath given us that Light b which we have comprehended th Darkness in our selves and in th World: And as we have believed i it, dwelt in it, and walked in it, w have received Power to overcome th Evil One in all his appearances in ou selves; and Faithfully and Boldly t testifie against him in the World. An the Blood of Jesus in this Holy wa of the Light have we felt in our Souls to cleanse us from Unrighteousness and given us to know the Mystery o the Fellowship of the Gospel one witl another, which stands in Life and Im mortality. And here we become a *Holy Household and Family unto God* that live in his Presence Day an Night to do his Will, as becometh hi Redeemed and Ransomed Childre by the most precious Blood of hi Son, and no more to return to Folly

And, *Friends*, let it never pass out of our remembrance, *what our God hath done for us, since he hath made us a People:* Hath any Weapon formed against us, prospered? hath he called us, and not protected us? hath he given Power to conceive, and not to bring forth? hath he not sheltered us in many a Storm? did he ever leave us under the Reproaches and Contradictions of Men? nay, hath he not spoken *Peace* to us? were we ever cast out by Men, and he forsook us? No, the Lord hath taken us up: Were we ever in Prison, and he visited us not? hungry, and he fed us not? naked, and he clothed us not? or have we been sick, and he came not to see us? When were the Jails so close, that he could not come in? and the Dungeons so dark, that he caused not his Light to shine upon us? O nay; he hath never left us, nor forsaken us; yea, he hath provided richly for us; he hath brought us into the Wilderness, not to starve us, but to try us; yet not above our

measure: For he fed us with Manna from on high, with pure Honey and Water out of the Rock, and gave his good Spirit to sustain us: By Night he was a Pillar of Fire to us, to comfort us; and by Day a Pillar of Cloud, to hide and shelter us. He was a Shadow of a mighty Rock, that followed us; and we never wanted a Brook by the way to refresh us. Was God good to *Israel* outward? Much more hath he abounded to his spiritual *Israel*, the proper Seed and Off-spring of himself. O the noble Deeds and valiant Acts that he hath wrought in our Day for our Deliverance! He hath caused One to chase Ten, and Ten an Hundred, and an Hundred a Thousand many a Time. None hath been able to snatch us out of his Hands, who abode in his Truth. For though the Winds have blown, and the Sea hath raged, yet hath he rebuked the Winds and the Sea for his Seed's sake: He hath said to the Winds, *Be still*; and to the Sea, *Thus far shalt thou come, and*

o further. He hath caſt up a high Way for his Ranſomed to walk in, o plain, that though a Fool he ſhall ot err therein. This is the Light, n which all Nations of them that re ſaved muſt walk for ever.

And therefore, *Friends*, let us ſtay ur Minds in the Light of the Lord or ever; and let the Awe, Fear and Dread of the Almighty dwell in us; nd let his Holy Spirit be known to e a Covering to us, that from the pirit of this World we may be chaſt- y kept and preſerved unto God, in he holy Light and Self-denying Life f Jeſus, who hath offered up him- elf once for all, leaving us an Ex- mple that we ſhould alſo follow his teps; that as he our dear Lord and Maſter, ſo we his Servants, and riends, and Children, might by the ternal Spirit offer up our ſelves to od in Body, in Soul and in Spirit, hich are his; that we may be his Workmanſhip, created in Chriſt Je- us unto good Works, to the Praiſe f him that hath called us; which

Calling is an high and an holy Calling, by the eternal Light and Spirit in our Conſciences. O that it might for ever remain in high Eſtimation with us; and that it may be the daily Watch and Travel of us all, in the Preſence of the Holy and Living God, that hath called us, to make our great Call and Election ſure, which many have neglected to do, (who have been convinced by the bleſſed Light and Truth of Chriſt Jeſus revealed in their Hearts, and who for a time have walked among us) have been overcome by the Spirit of this World, and turned their Hands from the Plough, and deſerted the Camp of the Lord, and gone back into *Egypt* again, whereby the Heathens have blaſphemed, and the Way and People of the Lord greatly have ſuffered.

Therefore, O my dear Friends and Brethren, in the Senſe of that Life and Power, that God from Heaven ſo glorioufly hath diſpenſed among us, and by which he hath given us multi-

multiplied Assurances of his Loving-kindness unto us, and crowned us together with heavenly Dominion, and in which my Spirit is at this time broken before the Lord, do I most earnestly entreat you to watch continually, lest any of you, that have tasted of the good Word of God, and the Powers of the World to come, fall by Temptation; and by Carelessness and Neglect tempt the living God to withdraw his fatherly Visitation from any of you; and finally to desert such: for the Lord our God is a jealous God, and he will not give his Glory unto another. He hath given to Man all but Man himself, and him he hath reserved for his own peculiar Service, to build him up a glorious Temple to himself; so that we are bought with a Price, and we are not our own.

Therefore let us continually watch, and stand in awe, that we grieve not his Holy Spirit, nor turn his Grace into Wantonness: But all of us let us wait, and that in a holy travail of

Spirit, to know our ſelves ſealed by the Spirit of Adoption, unto the Day of our compleat Redemption; when not only all our Sins, but all Sorrows, Sighings and Tears ſhall be wiped away from our Eyes; and everlaſting Songs of Joy and Thankſgivings ſhall melodiouſly fill our Hearts to God, that ſits upon the Throne, and to his bleſſed immaculate Lamb, who by his moſt precious Blood ſhall have compleatly redeemed us from the Earth, and written our Names in the Book of Life.

Friends, The Spirit of the Lord hath often brought you into my Remembrance, ſince I have been in this deſolate Land, and with Joy unutterable have I had ſweet and precious Fellowſhip with you in the Faith of Jeſus, that overcometh the World: For, though abſent in Body, yet preſent in him that is Omnipreſent. And I can truly ſay, you are very near and very dear unto me; and the Love that God hath raiſed in my Heart unto you, ſurpaſſes the Love of Women.

And

And our Teſtimony, I am well ſatiſfied, is ſealed up together. And I am well aſſured, that all that love the *Light* ſhall endure to the End throughout all Tribulations, and in the End obtain Eternal Salvation.

And now, *Friends*, as I have been travelling in this dark and ſolitary Land, the great Work of the Lord in the Earth has been often preſented unto my view, and the Day of the Lord hath been deeply upon me, and my Soul and Spirit hath frequently been poſſeſſed with an holy and weighty Concern for the Glory of the Name of the Lord, and the ſpreading of his everlaſting Truth, and the Proſperity of it through all Nations, that the very Ends of the Earth may look to him, and may know Chriſt the Light to be given to them for their Salvation: And when the Senſe of theſe things hath been deeply upon me, an holy and ſtrong Cry God hath raiſed in my Soul to him, *That we, who have known this fatherly Viſitation from on High,*

and who have beheld the Day of the Lord, the Rising of the Sun of Righteousness, who is full of Grace and full of Truth, and have beheld his Glory, and confessed it to be the Glory of the only begotten Son of God; and who by Obedience to his appearance are become the Children of Light, and of the Day, and as the First-Fruits to God after this long Night of Apostacy, might for ever walk and dwell in his holy Covenant, Christ Jesus, the Light of the World; because in him we have always Peace, but out of him comes all the Trouble.

And whilst this heavenly Sense rested with me, the *Lord God*, that made me, and called me by his Grace unto Salvation, laid it upon me, to visit you in an holy Exhortation. And it is the Exhortation of my Life at this time, in the earnest and fervent Motion of the Power and Spirit of Jesus, to beseech you all, who are turned to the Light of Christ, that shineth in your Hearts, and believe in it, That you carefully and faithfully walk in it, in the same Dread,

Dread, Awe and Fear, in which you began; that that holy Poverty of Spirit, that is precious in the Eyes of the Lord, and was in the Days of your first Love, may dwell and rest with you; that you may daily feel the same heavenly Hunger and Thirst, the same Lowliness and Humility of Mind, the same Zeal and Tenderness, and the same Sincerity and Love unfeigned; that God may fill you out of his heavenly Treasure with the Riches of Life, and crown you with holy Victory and Dominion over the God and Spirit of this World: That your *Alpha* may be your *Omega*, and your *Author* your *Finisher*, and your *first Love* your *last Love*; that so none may make Shipwrack of Faith, and of a good Conscience, nor faint by the Way. And as in this State we are kept in holy Watchfulness to God, as in the beginning, the Table which our heavenly Father spreads, and the Blessings with which he compasseth us about, shall not become a Snare unto us, nor shall we turn the

Grace

Grace and *Mercies* of the Lord into Wantonneſs; but we ſhall eat and drink in an holy Fear, apparel our ſelves in Fear, buy and ſell in Fear, viſit one another in Fear; keep Meetings, and there wait upon the Lord in Fear: yea, whatſoever we take in hand to do, it ſhall be in the holy Fear of God, and with an holy Tenderneſs of his Glory, and Regard to the Proſperity of his Truth: yea, we ſhall deny our ſelves not only in the unlawful things, but in the things that are even lawful to us, for the Sake of the many Millions that are unconverted to God.

For my Friends and Brethren, God hath laid upon us (whom he hath honoured with the beginning of his great Work in the World) the Care both of this Age, and of the Ages to come; that they may walk, as they have us for Examples: yea, the Lord God hath choſen you to place his Name in you; the Lord hath entruſted you with his Glory, that you might hold it forth to all Nations;

and

and that the Generations unborn may call you Bleſſed.

Therefore, let none be Treacherous to the Lord, nor reward him Evil for Good; nor betray his Cauſe directly by wilful Wickedneſs, nor indirectly by Negligence and Unfaithfulneſs: But be zealous and valiant for Truth on Earth; let none be ſlothful or careleſs: O remember the ſlothful Servant's State. And let the loving-kindneſs of the Lord overcome every Soul to Faithfulneſs; For with him are Riches and Honour, and every good thing: And whither ſhould any go? he hath the words of Eternal Life. O, let none looſe their Teſtimony, but hold it up for God; let thy Gift be never ſo ſmall, thy Teſtimony never ſo little. Through thy whole Converſation bear it for God; and be true to what thou art convinced of: And wait all upon the Lord, that you may grow in your heavenly Teſtimony; that Life may fill your Hearts, your Houſes, and your Meetings; that you may daily

wait

wait to know, and to receive Power to do the Will of God on Earth, as it is in Heaven.

And O! that the Croſs of Jeſus may be in high and honourable Eſteem with every one; that the Liberty of all may ſtand in the Croſs, which alone preſerveth: for it is the Power of God, that crucifieth us to the World, and the World to us. And through Death, way is made unto Life and Immortality; which by this bleſſed Croſs, the Goſpel, the Power is brought to Light: So ſhall the Seed of Life that God hath ſown in our Hearts, grow; and in that Seed ſhall we all come to be Bleſſed, unto whom God hath appointed the Dominion over us: and it is good for all to live under the Holy Government of it; for the Ways of it are the Ways of Pleaſantneſs, and all its Paths are Peace; and all that are born of it, can ſay, *Thy Scepter is a Scepter of Righteouſneſs.* And O! That all Friends every where, may continually bow unto his righteous Scepter, and

and keep to his holy Law, which is written in their Hearts; that it may be a Light to their Feet, and a Lanthorn to their Paths. So shall they come to witness that holy Promise made good unto them, *That the Spirit, which I have given unto him, the Seed; and the Words, which I have put into his Mouth, shall not depart from him, nor from his Seed, nor from his Seed's Seed unto all Generations.* Isa. 59. 21.

Wherefore, Friends, redeem the Time, because the Days are Evil; God hath given you to see they are so: and be ye separated more and more, yea, perfectly disentangled from the Cares of this World. And be ye not cumbred with the many things; but stand loose from the things that are seen, which are Temporal.

And you that are Poor murmur not; but be Patient, and trust in the Lord, and submit to his Providence, and he will provide for you, that which is convenient for you, the Days of your appointed Time. And

you

you that are Rich, keep in the Moderation, and ſtrive not to multiply earthly Treaſure, nor to heap up uncertain Riches to your ſelves; but what God hath given you more than what is convenient for your own Uſe, wait for his Wiſdom, to employ it for his Glory; that you may be faithful Stewards of this World's Mammon; and the Lord God ſhall reward you into your Boſoms, of the Riches of that Kingdom that ſhall never have an End.

O my Friends and Brethren, whether Rich or Poor, in Bonds or at Liberty, in whatſoever State you are, the Salutation of the univerſal Life of Jeſus is to you. And the Exhortation is, to bow to what is made known unto you; and in the Light, by which ye have received in meaſure the Knowledg of God, watch and wait diligently to the farther Revelation of the Mind and Will of God unto you, that ye may be endued from on High with Power and Might in your inward Man, to anſwer the call and

requirings

requirings of the Lord; that ye may be enabled to make known to the Nations, what is the Riches of the Glory of this bleſſed Myſtery in the *Gentiles*; which is Chriſt Jeſus the Light of the World, in you the Hope of Glory. For this I have to tell you in the Viſion of the Almighty, that the Day of the breaking up of the Nations about you, and of the ſounding of the Goſpel-Trumpet unto the Inhabitants of the Earth, is juſt at the Door: And they that are worthy, who have kept their Habitation from the beginning, and have dwelt in the Unity of the Faith that overcometh the World, and have kept the Bond of Peace: The Lord God will impower and ſpirit you to go forth with his Everlaſting Word and Teſtament to *awaken, and gather Kindreds, Languages, and People to the Glory of the riſing of the* Gentiles *Light; who is God's Salvation unto the Ends of the Earth.*

And I muſt tell you, that there is a Breathing, Hungering, Seeking People,

People, ſolitarily ſcattered up and down this great Land of *Germany*, where the Lord hath ſent me; and I believe it is the like in other Nations: And as the Lord hath laid it upon me, with my Companions, to ſeek ſome of them out, ſo have we found ſeveral in divers Places. And we have had many bleſſed Opportunities amongſt them, wherein our Hearts have greatly rejoiced; having been made deeply ſenſible of the Love of God towards them, and of the great openneſs and tenderneſs of Spirit in them to receive the Teſtimony of Light and Life through us. And we have a ſtedfaſt belief, that the Lord will carry on his Work in this Land effectually; and that he will raiſe up thoſe, that ſhall be as Miniſters of his eternal Teſtament amongſt them. And O! our deſire is, that God would put it into the Hearts of many of his faithful Witneſſes, to viſit the Inhabitants of this Country, where God hath a great Seed of People to be gathered; that his Work may

may go on in the Earth, till the whole Earth be filled with his Glory.

And it is under the deep and weighty Senſe of this approaching Work, that the Lord God hath laid it upon me, to write to you to wait for the farther pourings out of the Power and Spirit of the Lord; that nothing that is Careleſs, Sleepy, Earthly, or Exalted, may get up, whereby to diſpleaſe the Lord, and cauſe him to withdraw his ſweet and preſerving Preſence from any that know him. But let all keep the King of Righteouſneſs his Peace, and walk in the Steps of the Flocks of the Companions: For Withering and Deſtruction ſhall come upon all ſuch as deſert the Camp of the Lord, or with their murmuring Spirit diſquiet the Heritage of God; for they are greater Enemies to *Sion*'s Glory, and *Jeruſalem*'s Peace, than the open Armies of the *Aliens*.

And it is a Warning to all, that make mention of the Name of the

Lord in this Dispensation he hath brought us to, That they have a care how they let out their Minds in any wise to please the Lusts of the Eye, the Lusts of the Flesh, and the Pride of Life; which are not of the Father, but of this World, lest any be exalted in a Liberty, that maketh the Cross of Jesus of none effect, and the Offence thereof to cease: for such will become as Salt that hath lost its Savour, and at last will be trod under the Feet of God and Men. For the Lord will withdraw his daily Presence, and the Fountain will come to be sealed up, and the Well of Salvation be stopped again.

Therefore, as all would rejoice in the Joy of God's Salvation, let them wait for the saving Power, and dwell in it; that, knowing the Mystery of the Work of Regeneration, Christ formed in them the Hope of their Glory, they may be able in the motion of him, that hath begotten them through Death to Life, to go forth and declare the Way of Life and Salvation. And

And all you, that are young, convinced of the Eternal Truth, come into it, and then you will feel the Virtue of it: And so, you will be Witnesses, otherwise *Vain Talkers*, *Wells without Water*, *Clouds without Rain*; *for which State is reserved the Blackness of Darkness for ever.*

Wherefore gird up the Loins of your Minds, and be sober, and tempt not God; but receive the Day of your Visitation, and walk worthy of so great Love, and delight to retain God in your Knowledg; and grieve not his Holy Spirit, but join to it, and be led by it, that it may be an Earnest to you of an Eternal Inheritance.

And take up your daily Cross and follow Christ, and not the Spirit of this World. He was meek and lowly, he was humble and plain; he was few in Words, but mighty in Deeds: He loved not his Life unto Death, even the reproachful Death of the Cross; but laid down his Life, and became of no Reputation, and that

for the Rebellious. *O the Height, and the Depth, the Length, and the Breadth; yea, the Unsearchableness of the Love of God in Christ Jesus.*

Wherefore, while it is to Day, hearken to his Voice, and harden not your Hearts; and make no Bargains for your Self, neither consult with Flesh and Blood: But let the Lord be your Light, and your Salvation; let him be the Strength of your Life, and the Length of your Days. And this know assuredly, that none ever trusted to the Lord, and were confounded.

Wherefore hold up your Testimony for God; as ye would enjoy the Increasings of his Life and Love: And let your Light shine, and confess him before the whole World. Smother not his Appearance, neither hide thy Candle, God hath lighted in thee, under a Bushel; for Christ walketh among his Candlesticks of pure and tried Gold: Wherefore set thy Light upon a Candlestick, and shew forth thy good Conversation in Meekness and

and godly Fear, that thou mayeſt become a good Example; and others beholding thy good Works, may glorify God. But for the Rebellious, the Fearful, and the Unbelieving, the Day haſtens upon ſuch, that the things that belong to their Eternal Peace, ſhall be hid from their Eyes for ever.

And all you my dear Friends and Brethren, who are in Sufferings for the Teſtimony of Jeſus, and a good Conſcience; look up to Jeſus, the Author and Finiſher of your Faith; who for the Joy that was ſet before him, endured the Croſs, and deſpiſed the Shame; and is ſat down at the Right Hand of the Father in the heavenly Place: into which, if you faint not, you ſhall all be received, after the Days of your Pilgrimage ſhall be at an End; with a *Well done, good and faithful Servant.*

And though theſe Afflictions ſeem not joyous, but grievous for the preſent; yet a far more exceeding weight of Glory ſtands at the Door.

Wherefore count it all Joy, you fall into theſe Trials, and perſevere to the End; knowing that he that ſhall come, will come, and will not tarry, and that his Reward is with him. Remember the Martyrs of Jeſus; that loved not their Lives to the Death for his Name's-ſake, that had called them. And Jeſus himſelf, that made a good Confeſſion before *Pontius Pilate*; who hath conſecrated through his Blood a new and living Way for all, that come unto God by him, who is made a high Prieſt, higher than the Heavens, one that can be touched and moved; and is daily touched and moved with our Weakneſs and Infirmity; that through him we may be made ſtrong in the Lord, and more than Conquerors through him that hath loved us.

Wherefore let it not ſeem, as if ſome ſtrange thing had happened to you, for all theſe things are for the Trial of your Faith; which is more precious than the Gold that periſheth. 'Tis the old Quarrel, Children of this

World, againſt the Children of the Lord; thoſe that are born after the Fleſh, warring againſt thoſe that are born after the Spirit: *Cain* againſt *Abel*, the Old World againſt *Noah*, *Sodomites* againſt *Lot*, *Hagar* againſt *Sarah*, *Iſhmael* againſt *Iſaac*, *Eſau* againſt *Jacob*, *Egyptians* againſt *Iſraelites*, the falſe Prophets againſt the true Prophets, as *Iſaiah*, *Jeremiah*, *&c.* the *Jews* under the Profeſſion of the Letter of the Law againſt Chriſt, that came to fulfil the Law, and all his ſpiritual Followers and Diſciples: And all the falſe Apoſtate Chriſtians againſt the true and Spiriritual Chriſtians and Martyrs of Jeſus.

So, your Conflict is for the Spiritual Appearance of Chriſt Jeſus againſt thoſe that profeſs him in Words, but in Works and Converſations every day deny him; doing Deſpight to the Spirit of Grace in themſelves, and thoſe that are led by it. But though *Gog* and *Magog* ſhall gather themſelves together to lay waſte the City

of God; yet the Lord hath determined their Destruction, and he will bring it to pass.

Wherefore rejoyce, O thou little Hill of God, and clap thy Hands for Joy; for he that is Faithful and True, Just and Righteous, and able to deliver thee, dwells in the midst of thee: Who will cause thee to grow and increase, till thou becomest a great Mountain, till thou becomest the Praise of the whole Earth, and the whole Earth be filled with thy Glory.

And to you all, who are the followers of the Lamb of God, who was dead, but is alive, and lives for evermore; who is risen in your Hearts, as a bright shining Light, and is leading you out of the Nature and Spirit of this World, in the Path of Regeneration. I have this to say by way of holy Encouragement unto you all; the Lord God Eternal that was, and is, and is to come, hath reserved for you the Glories of the last Days: and if so be, that the Followers and Martyrs of Jesus in Ages past, when

when the Church was going into the Wilderneſs, and his Witneſſes into Sackcloth, were notwithſtanding ſo Noble and Valiant for the Truth on Earth, that they loved not their Lives unto the Death, and ſuffered joyfully the Spoiling of their Goods for the Teſtimony of Jeſus, how much more ought you all to be encouraged unto Faithfulneſs, who are come to the Reſurrection of the Day, which ſhall never more be eclipſed; in which the Bride-groom is to come, to fetch you his Spouſe out of the WILDERNESS, to give you Beauty for Aſhes, and the Garment of Praiſe for the *SPIRIT* of *HEAVINESS*; who will cover you with his Spirit, and adorn you with his fine Linen, the Righteouſneſs of the Saints. Lean upon his Breaſt for ever; and know your joyning in an Everlaſting Covenant with him, that he may lift up the Light of his Countenance upon you, and delight to do you Good; that in bleſſing he may bleſs you, increaſe you and multiply

you

you in all ſpiritual Bleſſings now and for ever; that to God through him you may live all the Days of your appointed Time: to whom be Glory and Honour, Praiſes and Thankſgivings in the Church throughout all Ages, and for ever.

I am,
In the Faith, Patience, Tribulation and Hope of the Kingdom of Jeſus, your Friend and Brother,

William Penn.

My Companions in the Labour and Travel of the Teſtimony of Jeſus, *G. Keith* and *B. Furley*, ſalute you all in the Love of our God. We have paſſed through ſeveral Cities of *Germany*, and are now at *Franckfort*, where the Lord hath given us Three bleſſed Opportunities with a ſerious and ſeeking People; whereof, as in other places of this Country, many of them are Perſons of great Worldly Quality. Bleſſed be the Name of the

he Lord, to whom be Glory be or ever.

Franckfort, *the* 22d *of the* 6th *Month*, 1677. W. P.

The fifth Day we arrived by the way of *Worms* at *Crisheim* in the *Paltzgrave*'s Country, where we found, to our great Joy, a Meeting of tender and faithful People: But it seems the Inspector of the Calvinists hath injoined the Vooght, or chief Officer, not to suffer any preaching to be among our Friends; who (poor Man) fearing the Indignation of the Clergy, came next Day to desire Friends not to suffer any preaching to be amongst them, lest he should be turned out of his Place. To whom we desired Friends to say, that if he pleased he might apprehend us, and carry us to the Prince, before whom we should give an Account of our Testimony. But, blessed be the Lord, we enjoyed our Meeting

5. 23. *6 Month.* Crisheim.

Meeting quietly and comfortably of which a Coachful from *Worms* made a part, amongſt whom was a Governour of the Country, and one of the chief Lutheran Prieſts.

It came upon me in this Place to ſalute the Princeſs and Counteſs with this following Epiſtle.

A Salutation to Elizabeth *Princeſs Palatine, and* Anna Maria d' Hornes *Counteſs of* Hornes, *at* Herwerden *in* Germany.

My worthy Friends,

SUCH as I have, ſuch I give unto you, the dear and tender Salutation of Light, Life, Peace and Salvation, by Jeſus Chriſt the bleſſed Lamb of God, with the unſpeakable Joy of which he hath repleniſhed my Soul at this time, that my Cup overfloweth; which is the Reward of them that chearfully drink his Cup

Cup of Tribulations, that love the Croſs, and triumph in all the Shame, Reproaches and Contradictions of the World that do attend it: My God take you by the Hand, and gently lead you through all the Difficulties of Regeneration; and as you have begun to know and love his ſweet and tender Drawings, ſo reſign the whole Conduct of your Lives to him; diſpute not away the precious Senſe that you have of him, be it as ſmall as a Grain of Muſtard-ſeed, which is the leaſt of all Seeds, there is Power in it (if you do but believe) to remove the greateſt Mountains of Oppoſition. O pretious is this Faith, yea more pretious than the Glory and Honour of this World that periſh: It will give Courage, go with Chriſt before *Caiaphas* and *Pilate*; yea, to bear his Croſs without the Camp, and to be crucified with him, knowing that the Spirit of God and of Glory ſhall reſt upon them: to the Inheritors of this Faith is reſerved the eternal Kingdom of Peace and

Joy

Joy in the Holy Ghoſt. O be you of that little Flock unto whom Jeſus ſaid, *Fear not, for it is my Father's good pleaſure to give you a Kingdom*: And to be of this Flock, you muſt become as Sheep; and to be as Sheep, you muſt become harmleſs; and to become harmleſs, you muſt hear and follow the Lamb of God: as he is that bleſſed Light which diſcovereth and condemneth all the unfruitful Works of Darkneſs, and maketh harmleſs as a Dove; which word, *All*, leaveth not one Piccadillo or Circumſtance undiſcovered or unjudged; and the word *Darkneſs* taketh in the whole Night of Apoſtacy; and the word *Unfruitful*, is a plain Judgment againſt all thoſe dark Works: Wherefore out of them all come, and be you ſeparated, and God will give you a Crown of Life, which ſhall never fade away.

O! the lowneſs and meanneſs of thoſe Spirits that deſpiſe or neglect the Joys and Glories of Immortality, for the ſake of the things which are

ſeen

ſeen that are but Temporal, debaſing the Nobility of their Souls, abandoning the Government of the Divine Spirit, and embracing with all ardency of Affection the ſenſual Pleaſures of this Life; but ſuch as perſevere therein, ſhall not enter into God's Reſt for ever. But this is not all that hindereth and obſtructeth in the holy Way of Bleſſedneſs; for there is the World's Fear as well as the World's Joy that obſtructeth many, or elſe Chriſt had not ſaid, *Fear not*, to his little Flock. The Shame of the Croſs is a Yoke too uneaſy, and a Burden too heavy for Fleſh and Blood to bear, 'tis true; but therefore ſhall Fleſh and Blood never enter into the Kingdom of God. And not to them that are born of the Fleſh, but to thoſe that are born of the Spirit through the Word of Regeneration, is appointed the Kingdom, and that Throne which ſhall judg the twelve Tribes of *Iſrael*, and all the World. The Lord perfect what he hath begun in you, and give you Dominion

over

over the Love and Fear of this World. And, my Friends, if you would profit in the Way of God, despise not the Day of small things in your selves: Know this, that to desire and sincerely to breathe after the Lord, is a blessed State; you must seek before you find. Do you believe? make not haste, extinguish not those small Beginnings by an over-earnest or impatient desire of Victory. God's time is the best time; be you faithful, and your Conflict shall end with Glory to God, and the Reward of Peace to your own Souls. Therefore love the Judgment, and love the Fire; start not aside, neither flinch from the scorchings of it, for it will purify and refine you as Gold seven times tried; then cometh the Stamp and Seal of the Lord upon his own Vessel, *Holiness to him for ever*; which he never gave nor will give to reprobate Silver, the state of the Religious Worshippers of the World. And herein be comforted, that *Sion* shall be redeemed through Judgment, and her

her Converts through Righteouſneſs; and after the appointed time of Mourning is over, the Lord will give Beauty for Aſhes, the Oil of Joy for Mourning, and the Garment of Praiſe for the Spirit of Heavineſs: then ſhall you be able to ſay, Who is he that condemneth us? God hath juſtified us; there is no Condemnation to us that are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit. Wherefore, my dear Friends, walk not only not after the fleſhly Luſts, but alſo not after the fleſhly Religions and Worſhips of the World: for that that is not born of the Spirit, is Fleſh; and all Fleſh ſhall wither as the Graſs, and the Beauty of it ſhall fade away as the Flower of the Field before God's Sun that is riſen and riſing; but the Word of the Lord in which is Life, and that Life the Light of Men, ſhall endure for ever, and give Life Eternal to them that love and walk in the Light. And I entreat you, by the Love you have for Jeſus, have a care how you

touch with fleshly Births, or say *Amen*, by Word or Practice, to that which is not born of the Spirit: for God is not to be found of that, in your selves or others, that calleth him Father, and he hath never begotten it in them; that Latitude and Conformity is not of God, but secretly grieveth his Spirit, and obstructeth the growth of the Soul in its Acquaintance and intimate Communion with the Lord. *Without me*, saith Jesus, *you can do nothing*; *and all that came before me are Thieves and Robbers*: If so, O what are they that Pray, Preach and Sing without Jesus, and follow not him in those Duties, but even in them crucify him? O that I may find in you an Ear to hear, and an Heart to perceive and embrace these Truths of Jesus. And I can say, I have great cause to hope, and patiently to wait till the Salvation of God be further revealed to you, and the whole Family; with whom (I must acknowledg) I was abundantly refreshed and comforted,

n that God in measure made known he Riches of his Grace, and Operaion of his Celestial Power to you; nd his Witness shall dwell with ou, (if we never see you more) hat God magnified his own Strength n our Weakness. With him we eave our Travels, affectionately recommending you to his holy Spirit f Grace, that you may be conormed to the Image of his own dear on, who is able and ready to preerve you: O stay your Minds upon im, and he will keep you in perect Peace, and abide with you for ver. The Almighty take you into is holy Protection now and for ever.

I am,
Your true Friend ready to serve you, with fervent Love in the Will of God,

William Penn.

My dear Companions *G. K.* and *B. F.* do with me give you the dear Salutation of unfeigned Love, and

those in the Family that love and desire to follow the Lord Jesus in Sincerity and Truth without wavering.

P. S. We are this Evening bound towards *Manheim*, the Court of the Prince *Palatine*, and travell'd about twelve English Miles on foot.

Franckenthall. That Night we lodged at *Franckenthall*, and got the next Morning,

7. 25. *6th Month.* Manheim. being the seventh Day of the Week, to *Manheim*; but were disappointed of our Design, which was to speak with the Prince, for he was gone the Day before to *Heydelbergh* his chief City, about fifteen English Miles from that Place: and considering that by reason of the Meeting next Day with Friends at *Crisheim* already appointed, we could neither go forward, nor stay till he returned; and yet being not clear to come away, as if we had never endeavoured to visit him, it was upon me to write him this following Letter, to let him know we had been there, and briefly our End in coming.

T

To the Prince Elector Palatine of Heydelbergh.

Great Prince,

IT would seem strange that I, both a Stranger and a Subject, should use this freedom of Address to a Prince, were he not one whose Actions shew him to be of a free Disposition and easy Access to all; would to God all Princes were of that mind: But I have not chosen this way of Application, I am driven to it by the disappointment thy absence from this Court gave me, and the necessity I am under to expedite my Return. And though I cannot so fully, and consequently not so clearly, express by Letter the Grounds inducing me to attempt this Visit; yet this being all the way that is left me, I shall declare them as well as I can.

In the first place I do, with all sincere and Christian respect, acknowledg and

commend that Indulgence thou giveſt to all People profeſſing Religion, diſſenting from the National Communion: for it is in it ſelf a moſt *Natural*, *Prudent* and *Chriſtian* thing. *Natural*, becauſe it preſerves Nature from being made a Sacrifice to the ſavage Fury of fallible yet proud Opinions, outlawing Men of Parts, Arts, Induſtry and Honeſty, the grand Requiſites of Humane Society; and expoſing them and their Families to utter Ruine for meer Nonconformity, not to Religion, but to Modes and Faſhions in Religions. *Chriſtian*, ſince the contrary expreſly contradicteth both the Precept and Example of Chriſt, who taught us to love Enemies, not to abuſe our Friends, and triumph in the deſtruction of our harmleſs Neighbours. He rebuked his Diſciples, when they called for Fire from Heaven upon Diſſenters, it may be Oppoſers: Certainly then he never intended that they ſhould kindle Fire on Earth to devour Men for Conſcience. And

if

if Christ (to whom all Power was given) and his Apostles refused to employ Humane Force and Artifice so much as to conserve themselves, 'tis an Arrogancy every way indefensible in those that pretend to be their Followers, that they assume an Authority to supercede, controul and contradict the Precepts and Examples of Christ and his Apostles; whose Kingdom not being of the nature of this ambitious violent World, was not erected or maintained by those Weapons that are Carnal, but Spiritual and Intellectual, adequate to the Nature of the Soul, and mighty through God to cast down the Strong-holds of Sin, and every vain Imagination exalted in Man above the lowly meek Fear of God, that ought to have the preeminence in the Hearts of the Sons of Men. Indulgence is *Prudent*, in that it preserveth Concord: No Kingdom divided against it self, can stand; It encourageth Arts, Parts & Industry, to show and improve themselves, which

indeed are the Ornaments, Strength and Wealth of a Countrey: It encourageth People to tranſplant into this Land of Liberty, where the Sweat of the Brow is not made the Forfeit of the Conſcience. And, laſtly, it rendereth the Prince peculiarly *Safe* and *Great*. *Safe*, becauſe all Intereſts, for Intereſt-ſake, are bound to love and court him. *Great*, in that he is not govern'd or clogg'd with the Power of his Clergy, which in moſt Countries is not only a Coordinate Power, a kind of Duumvirateſhip in Government, *Imperium in Imperio*, at leaſt an Eclipſe to Monarchy, but a Superior Power, and rideth the Prince to their Deſigns, holding the Helm of the Government, and ſteering not by the Laws of Civil Freedom, but certain Eccleſiaſtick Maxims of their own, to the Maintenance and Enlargement of their Worldly Empire in their Church: And all the Villany acted under the ſacred, peaceable and alluring Name of Chriſt, his Miniſtry and

and Church ; though as remote from their Nature, as the Wolf from the Sheep, and the Pope from *Peter*.

The next thing I ſhould have taken the liberty to have diſcours'd, would have been this ; What Encouragement a Colony of vertuous and induſtrious Families might hope to receive from Thee, in caſe they ſhould tranſplant themſelves into this Country, which certainly in it ſelf is very excellent, reſpecting Taxes, Oaths, Arms, *&c.*

Further, to have repreſented the condition of ſome of our Friends, and thy own Subjects; who though they are liable to the ſame Tax as *Menniſts*, *&c.* (not by part the Caſe of other Diſſenters) yet the Vaught of the Town where they live, came yeſterday to forbid all preaching amongſt them, which implies a ſort of Contradiction to the Indulgence given.

And in the laſt place, for as much as all Men owe their Being to ſomething greater than themſelves, to

which

which 'tis reasonable to believe they are accomptable, from whence follow Rewards or Punishments.

I had an earnest desire to have spoken of the Nature of Truth, Use, Benefit and Reward of Religion, and therein as to have discours'd what is Christian Religion in it self, (freed from those unreasonable Garbs some Men make it to wear, so justly offensive to wise and thinking Men) so to have proved the Principle and Life of the People, in scorn called *Quakers*, to have been sutable to the true Followers of Holy Jesus. But as the Particulars would swell a Letter to a Book, I shall take the Freedom to present thee upon my Return with some Tracts treating upon all these Subjects.

Prince, my Soul is filled with Love and Respect to thee and thy Family; I wish you all true and lasting Felicity, and earnestly desire that you may never forget your Afflictions, and in the remembrance of them be dehorted from those Lusts and Impieties,

pieties, which draw the Vengeance of Heaven upon the greateſt Families on Earth, that God may look upon you with the favourable Eye of his Providence. And bleſſed is that Man, whoſe God (by profeſſion) is the Lord in reality, *viz.* that is ruled and governed by the Lord, and that lives in ſubjection to his Grace, that having a Divine Senſe of God in his Heart, delights to retain that Senſe and Knowledg of him, and be meditating in his Noble Royal Law, that converts the Soul to God, and redeems Man from the ſenſual Pleaſures of this World, to the true Satisfaction of the Intellectual and Divine Life. O the meanneſs and lowneſs of their Spirits, that abandon themſelves to the Government of Senſe, the animal Life, thereby debaſing their Natures, rejecting the Divine Light, that ſhineth in their Hearts, ſaying, *Let us eat and drink, for to morrow we ſhall die*; forgetting whence they are deſcended, and not conſidering the Peace and Joy of the Vertuous!

I desire that the Lord would put it into thy Heart to think of thy latter End, and with the Light of Christ in thy Conscience examine how it stands with thy Soul, that thou mayest know, and diligently watch to do those things that belong to thy eternal Peace.

One thing more give me leave to recommend to thee, and that is, to be very careful of inculcating generous, free and righteous Principles into thy Son, who is like to succeed thee, that when thou art gone, the Reputation of the Country may not sink by contrary Practices, nor the People of divers Judgments (now thy Subjects) be disappointed, distressed or ruined. Which, with sincere desires for thy temporal and eternal Good, conclude this,

Thy unknown, but sincere Friend,

From Manheim 25th *of* 6th *Mo.* 1677.

William Penn.

Which

Which being done, and having refreſhed our ſelves, we returned that night by the *Rhine* to *Worms*, from whence we the next Morning (being the firſt day of the Week) walked on Foot to *Criſheim*, which is about ſix Engliſh Miles from *Worms*. We had a good Meeting from the tenth till the third Hour, and the Lord's Power ſweetly opened to many of the Inhabitants of the Town that were at the Meeting; yea, the Vaught or chief Officer himſelf ſtood at the Door behind the Barn, where he could hear and not be ſeen, who went to the Prieſt and told him, that it was his Work, if we were Hereticks, to diſcover us to be ſuch, but for his part he heard nothing but what was good, and he would not meddle with us. 1. 26. 6th Month. Worms. Criſheim.

In the Evening we had a more retired Meeting of the Friends only, very weighty and tender; yea the Power roſe in high operation among them, and great was the Love of God

God that roſe in our Hearts at the Meeting to viſit them; and there is a lovely, ſweet and true Senſe among them: we were greatly comforted in them, and they were greatly comforted in us. Poor Hearts, a little handful ſurrounded with great and mighty Countries of Darkneſs; 'tis the Lord's great Goodneſs, and Mercy to them, that they are ſo finely kept, even natural in the Seed of Life; they were moſt of them gathered by dear *William Ames*.

2. 27. *6th Month.* The next Morning we had another Meeting, where we took our leave of them, and ſo came accompanied

Worms. by ſeveral of them to *Worms*; where having refreſh'd our ſelves, we went to viſit the Lutheran Prieſt, that was at the Meeting the ſixth Day before at *Criſheim*; he received us very kindly, and his Wife, not without ſome ſenſe of our Teſtimony. After we had diſcours'd about an Hour with him of the true and heavenly Miniſtry and Worſhip, and in what they ſtood, and what all People muſt come

unto

nto if ever they will know how to
vorſhip God aright, we departed,
nd immediately ſent them ſeveral
ood Books of Friends in *High-*
Dutch.

Immediately we took Boat about
he third Hour in the Afternoon, and 3. 28.
ame down the River *Rhine* to *Mentz,* Mentz.
where we arrived about the fifth
Hour in the Morning, and immedi-
tely took an open Chariot for *Frank-* Frankfort.
fort, where we came about the firſt
Hour in the Afternoon.

We preſently informed ſome of
hoſe People that had received us the
Time before, of our return to that
City, with deſires that we might
have a Meeting that Afternoon;
which was readily granted us by the
Noble Women, at whoſe Houſe we
met, whither reſorted ſome that we
had not ſeen before. And the Lord
did, after a living manner, open our
Hearts and Mouths amongſt them,
which was received by them as a far-
ther confirmation of the coming of
the Day of the Lord unto them; yea,
with

with much joy and kindneſs they received us.

The Meeting held till the ninth Hour at Night; they conſtrained us to ſtay and eat with them, which was alſo a bleſſed Meeting to them: before we parted, we deſired a ſelect Meeting the next Morning at the ſame Place of thoſe that we felt more inwardly affected with Truth's Teſtimony, and that were neareſt unto the State of a ſilent Meeting; which they joyfully aſſented to.

4. 29. 6th Month. We went to our Lodging, and the next Morning we returned unto them, with whom we had a bleſſed and heavenly Opportunity, for we had room for our Life amongſt them; it was as among faithful Friends, Life ran as Oil, and ſwom a-top of all.

We recommended a ſilent Meeting unto them, that they might grow into an holy [Silence] unto themſelves; that the Mouth that calls God *Father*, that is not of his own Birth, may be ſtop'd, and all Images confounded, that they may hear the ſoft

Voice

Voice of Jesus to instruct them, and eceive his sweet Life to feed them nd to build them up.

About the ninth Hour we departed om that Place, and went to *Vander Valls*, where the Meeting was the ime before, and there we had a ore publick Meeting of all that leased to come: The Lord did so a-undantly appear amongst us, that ey were more broken than we had en them at any time, yea they were xceeding tender and low, and the ove of God was much raised in their earts to the Testimony. In this nsible frame we left them, and the lessings and Peace of our Lord Jesus hrist with and among them.

And after having refresh'd our lves at our Inn, we took Boat down e *Main* to *Mentz*, where we ar- Mentz. ved about the fifth Hour: 'tis a reat City, but a dark and supersti-ous Place, according to the Popish ay, and is under the Government f a Popish Bishop; we stayed not nger there, than till our Boat was

 ready,

ready, which might be better than half an Hour. From *Mentz* we went on our way down the *Rhine* six German Miles, and came that Night to
Hampack. *Hampack*; from thence the next
5. 30. 6th Month. Morning we went by *Bacherach*, *Coblentz*, and other places upon the
Tresy. *Rhine*, to *Tresy* that Night, being about eleven German Miles.

6. 31. Next day (being the sixth Day of
Cullen. the Week) we got to *Cullen*, a great Popish City, about the third Hour in the Afternoon.

We gave notice to a sober Merchant in that Town, a serious Seeker after God, that we were there arrived; who presently came to us. We sat down, and had a living and precious Opportunity with him, opening to him the Way of the Lord, as to us it had been manifested; intreating him, if he knew any in that City who had desires after the Lord, or that were willing to come to a Meeting, that he would please to inform them of our being here, and of our desire to meet with them: He answered

wered, That he would readily do it.

This night when we were in Bed, came the Resident of several Princes (a serious and tender Man) to find us out; we had some discourse with him, but being late, promised to see us the next Day.

The next Morning came the aforesaid Merchant, informing us, that it was a busy Time, several preparing for the Mass or great Fair at *Frankfort*; yet some would come, and he desired it might be at his House in the Afternoon about Three. 7. 1. *7th Month.*

In the Morning we were to visit that Resident, whom we met coming to see us; but he returned and brought us to his House. We had a good Time with him, for the Man is an antient Seeker, oppress with the Cares of this World, and he may be truly said to mourn under them: his Heart was opened to us, and he blessed God, that he had lived to see us. We gave him an Account, how the Lord appeared in the Land of our Nativity, and how he had dealt with us,

which was as the cool and gentle Showers upon the dry and ſcorched Deſart. About Noon we returned Home; after we had eaten, we went to the Merchant's Houſe to the Meeting; where came four Perſons, one of which was the Presbyterian Prieſt, who preach'd in private to the Proteſtants of that Place, for they are no ways allowed in that City. Surely the true Day and Power of the Lord made known it ſelf to the Conſciences of them preſent; yea, they felt that we were ſuch as had been with Jeſus, and that had obtained our Teſtimony through the Sufferings and Travels of the Croſs. They were tender: the Reſident and Merchant conducted us to our Inn, and from thence to the Boat, being about ſeven at Night. We ſet out towards the City of *Duysburgh* of the Calviniſt Way, belonging to the Elector of *Brandenburgh*, in and near to which we had been informed there were retired and ſeeking People.

1. 2. *7th Month.* Duysburgh We arrived there next Day about Noon

Noon, being the first Day of the Week; the first thing we did after we came to our Inn, was to inquire out one Dr. *Maſtricht* a Civilian, for whom we had a Letter to introduce us from a Merchant of *Cullen*: Whom quickly finding, we informed him what we came about, deſiring his Aſſiſtance; which he readily promiſed us. The firſt thing we offered was an Acceſs to the Counteſs of *Falchenſteyn* and *Bruch*: He told us ſhe was an extraordinary Woman, one in whom we ſhould find things worthy of our Love; that he would write to her to give us an Opportunity with her; that the fitteſt time was the preſent time, in that we might find her at the Miniſter's of *Mulheim*, on the other ſide of the River from her Father's Caſtle; for that ſhe uſed to come out the firſt Day Morning, and not return till Night: That we muſt be very ſhy of making our ſelves publick, not only for our own ſakes, but for hers, who was ſeverely treated by her Father for the Sake of thoſe Reli-

gious Inclinations that appeared in her, although her Father pretended to be of the Proteſtant Religion.

We therefore diſpatched towards *Mulheim*, having received his Letter, and being alſo accompanied by him about one third of the way; but being ſix Engliſh Miles, and on foot, we could not compaſs the Place before the Meeting was over, for it was paſt three before we could get out of *Duysburgh*; and following that way which led to the back-ſide of the *Greaf*'s Caſtle and Orchard, which was alſo a common way to the Town, (tho if we had known the Country we might have avoided it) we met with one *Henry Smith*, Schoolmaſter and Catechiſer of *Speldorp*; to whom we imparted our Buſineſs, and gave the Letter of Dr. *Maſtricht* of *Duyſburgh* to introduce us to the Counteſs. He told us, he had juſt left her, being come over the Water from the Worſhip, but he would carry the Letter to her, and bring an Anſwer ſuddenly, but notwithſtanding ſtaid near an Hour:

Hour : When he came he gave us this Anſwer, *viz.* that ſhe would be glad to meet us, but ſhe did not know where; but rather inclined that we ſhould go over the Water to the Miniſter's Houſe whither, if ſhe could, ſhe would come, but that a ſtrict hand was held over her by her Father. After ſome more ſerious Diſcourſe with him, concerning the Witneſs of God in the Conſcience, and the Diſcovery, Teſtimony, and Judgment of that true Light, unto which all muſt bow that would be Heirs of the Kingdom of God ; recommending him to the ſame, we parted, he returning homewards, and we advancing to the Town : but being neceſſitated to paſs by her Father's Caſtle, who is Seignour of the Country, it ſo fell out, that at that very inſtant he came forth to walk : And ſeeing us in the Habit of Strangers, ſent one of his Attendants to demand who and from whence we were, and whither we went, calling us to him, and asking us the ſame Queſtions. We anſwered,

that we were Engliſhmen come from *Holland*, going no further in theſe Mulheim. Parts than his own Town of *Mulheim*. But not ſhowing him, or paying him that worldly Homage and Reſpect which was expected from us, ſome of his Gentlemen ask'd us, if we knew whom we were before? and if we did not uſe to deport our ſelves after another manner before Noble-men, and in the preſence of Princes? We anſwered, we were not conſcious to our ſelves of any Diſreſpect or unſeemly Behaviour: one of them ſharply replied, Why don't you put off your Hats then? is it reſpect to ſtand covered in the preſence of the Soveraign of the Country? We told them it was our practice in the preſence of our Prince, who is a great King, and that we uncovered not our Heads to any but to the Almighty God. Upon which the *Graef* called us *Quakers*, ſaying unto us, We have no need of *Quakers* here; get you out of my Dominions, you ſhall not go to my Town. We told him, that we were an innocent Peo-

ple

ple that feared God, and had good-will towards all Men; and that we had true Reſpect in our Hearts towards him, we would be glad to do him any real Good or Service; and that the Lord had made it Matter of Conſcience to us, not to conform our ſelves to the vain and fruitleſs Cuſtoms of this World, or words to this purpoſe. However he commanded ſome of his Souldiers to ſee us out of his Territories, (to whom we alſo declared ſomewhat of the Reaſon and Intention of our coming to that Place in the Fear and Love of God) who were civil to us. We parted with much Peace and Comfort in our Hearts; and as we paſſed through the Village where the Schoolmaſter dwelt, (yet in the Dominions of the *Graef)* we called upon him, and in the ſenſe of God's Power and Kingdom open'd to him the Meſſage and Teſtimony of Truth, which the Man received with a weighty and ſerious Spirit. For under the Dominion of the *Graef* there is a large Congrega-

tion

tion of Proteſtants called *Calviniſts*, of a more religious, inward and zealous frame of Spirit, than any Body of People we met with or heard of in *Germany*. After we had ended our Teſtimony to him, we took our leave, deſiring him not to fear, but to be of good Courage, for the Day of the Lord was haſtning upon all the Workers of Iniquity; and to them that feared his Name, wherever ſcattered throughout the Earth, he would cauſe the Sun of Righteouſneſs to ariſe and viſit them, with Healing under his Wings; and to remember us with true Love and Kindneſs to the Counteſs, Daughter to this *Greaf*, and to deſire her not to be offended in us, nor to be diſmayed at the Diſpleaſure of her Father, but eye the Lord that hath viſited her Soul with his holy Light, by which ſhe ſeeth the Vanity of this World, and in ſome meaſure the emptineſs and deadneſs of the Religions that are in it; and he would preſerve her from the Power of the Wrath of Men, that worketh not the Righteouſneſs

ouſneſs of God: So we left the Peace of Jeſus with him, and walked on towards *Duysburgh*, being about ſix Engliſh Miles from thence, and near the eight Hour at Night. The Lord was with us, and comforted our Hearts as we walked (without any outward Guide) through a tedious and ſolitary Wood (about three Miles long) with the Joy of his Salvation, giving us to remember, and to ſpeak one unto another of his bleſſed Witneſſes in the Days paſt, who wandred up and down like poor Pilgrims and Strangers on the Earth, their Eye being to a City in the Heavens, whoſe Builder and Maker is God. Betwixt nine and ten, we reached the Walls of *Duyſburgh*; but the Gates were ſhut, and there being no Houſes without the Walls, we laid us down together in a Field, receiving both natural and ſpiritual Refreſhment, bleſſed be the Lord. About three in the Morning we roſe, ſanctifying God in our hearts, that had kept us that Night; and walked till five, often ſpeaking one to another 2. 3. *7th Month.*

another of the great and notable Day of the Lord dawning upon *Germany*, and of ſeveral Places of that Land that were almoſt ripe unto Harveſt. Soon after the Clock had ſtruck five, they opened the Gates of the City,

Duysburgh and we had not long got to our Inn, but it came upon me with a ſweet, yet fervent Power to viſit this proſecuted Counteſs with a Salutation from the Love and Life of Jeſus, and to open unto her more plainly the Way of the Lord; which I did in this following Epiſtle.

And then followeth a Letter to her Father, the Graef of Bruch *and* Falckenſteyn.

To

To the Countess of Falckensteyn *and* Bruch *at* Mulheim.

My dear Friend,

JESUS, the Immaculate Lamb of God, (grieved and crucified by all the Workers of Iniquity) illuminate thy Understanding, bless and be with thy Spirit for ever.

Tho unknown, yet art thou much beloved for the sake of thy Desires and Breathings of Soul after the living God: The Report whereof from some in the same State, hath made deep impressions of true Kindness upon my Spirit, and raised in me a very singular and fervent inclination to visit thee; and the rather, because of that Suffering and Tribulation thou hast begun to endure for the sake of thy Zeal

Zeal towards God, my ſelf having from my Childhood been both a Seeker after the Lord, and a great Sufferer for that Cauſe from Parents, Relations, Companions, and the Magiſtrates of this World: the remembrance whereof hath ſo much the more endeared thy Condition unto me; and my Soul hath often in the ſweet Senſe and Feeling of the holy Preſence of God, and the precious Life of his dear Son in my Heart, with great tenderneſs implored his Divine Aſſiſtance unto thee, that thou mayſt both be illuminated to do, and made willing to ſuffer for his Name's ſake, that the Spirit of God and of Glory may reſt upon thy Soul. And truly I can ſay, I felt the good Will of God, his holy Care and heavenly Viſitations of Love to extend unto thee. But one thing more eſpecially lay upon my Spirit to have communicated unto thee, which made me the more preſſing for an Opportunity to ſpeak with thee, and that was this;

That

That thou ſhouldeſt have a true, right and diſtinct Knowledg of thy own State, and what that is which hath viſited thee, and in what thy Faith, Patience, Hope and Salvation ſtand; where to wait, and how to find the Lord, and diſtinguiſh between that which is born of God, and that which is not; both with reſpect to thy ſelf in all the Motions and Conceptions of thy Heart, and with reſpect to others in their Religious Worſhips and Performances, to the end that thou mayeſt not be deceived about the things relating to God's Kingdom, and thy Eternal Peace; this is of greateſt weight. Now know certainly, that which hath diſcovered unto thee the Vanities of this World, the Emptineſs and the Fading of all earthly Glory, the Bleſſedneſs of the Righteous, and the Joy of the World that is to come, is the Light of Chriſt Jeſus, wherewith he hath enlightned thy Soul; for in him was Life, and that Life is the Light of Mankind,

kind, *John* 1. 4, 9. Thus God promiseth by the Prophet *Isaiah*, to *give him*, viz. *for a Light to lighten the Gentiles, and for his Salvation to the ends of the Earth.* So that Christ the Light is God's Gift, and eternal Life is hid in him; yea, all the Treasures of Wisdom and Knowledg, who is the Light of the Gospel-Temple, true Believers, *Rev.* 21. And all that receive this Light into their Hearts, and bring their Deed to it, to see in what ground they are wrought, whether in God or in the evil One, and make this Blessed Light the Guide of their Life, fearing with a holy Fear to do any thing that this Light manifests to be evil, waiting and watching with a godly Care to be preserved blameless before the Lord: I say, all such become Children of Light, and Witnesses of the Life of Jesus. O blessed wilt thou be for ever, if in the way of this Holy Light thy Mind walks to the end.

Let

Let this that hath visited thee lead thee, this Seed of Light and Life which is the Seed of the Kingdom; yea, 'tis Christ the true and only Seed of God that visited my Soul even in my young Years, that spread my Sins in order before me, reproved me, and brought godly Sorrow upon me; making me often to weep in solitary Places, saying within my Soul, O that I knew the Lord as I ought to know him; O that I served him as I ought to serve him: yea, often was there a great Concern upon my Spirit about my eternal State, mournfully desiring that the Lord would give my Soul rest in the great Day of Trouble. Now was all the Glory of the World as a Bubble; yea, nothing was dear to me that I might win Christ: for the Love, Friendship and Pleasure of this World was a Burden unto my Soul. And in this seeking-state I was directed to the Testimony of Jesus in my own Conscience, as the true shining Light, giving me to discern the Thoughts

and Intents of my own Heart; and no ſooner was I turned unto it, but I found it to be that which from my Childhood had viſited me, though I diſtinctly knew it not: and when I received it in the Love of it, it ſhewed me all that ever I did, and reproved all the unfruitful Works of Darkneſs, judging me as a Man in the Fleſh, and laying Judgment to the Line, and Righteouſneſs to the Plummet in me: And as by the brightneſs of his coming into my Soul, he diſcovered the Man of Sin there upon his Throne, ſo by the Breath of his Mouth, which is the two-edged Sword of his Spirit, he deſtroyeth his Power and Kingdom; and having made me a Witneſs of that Death of the Croſs, he hath alſo made me Witneſs of his Reſurrection. So that in good meaſure my Soul can now ſay, I am juſtified in the Spirit; and though the State of Condemnation unto Death was glorious, yet Juſtification unto Life was and is more glorious. In this

this ſtate of the new Man all is new; behold new Heavens and a new Earth, old things come to be done away, the old Man with his Deeds put off. Now new Thoughts, new Deſires, new Affections, new Love, new Friendſhip, new Society, new Kindred, new Faith, even that which overcometh this World through many Tribulations; and new Hope, even that living Hope that is founded upon true Experience, which holds out all Storms, and can ſee to the Glory that is inviſible (to carnal Eyes) in the midſt of the greateſt Tempeſt. Now 'tis the ſame bleſſed Seed of Light, Life and Grace, that from God the Father is ſown in thy Heart, and hath moved and wrought there that Change which thou haſt witneſſed from the Spirit of this World: turn to it, watch in it, that by it thou mayeſt be kept from all that it diſcovers to be contrary to God; eſpecially from thy ſelf, from thy own runnings, willings and ſtrivings: for whatſoever is not born of the Spirit

is Fleſh, and that inherits not the Kingdom of God; and all that ſow to it, ſhall inherit Corruption. By this thou wilt come to feel, not only all Sin to be a Burden, but all thy own Righteouſneſs, yea, all Man's Righteouſneſs to be a Burden. Thou wilt ſee the difference betwixt the Duties and Prayers which thou begetteſt, and the Duties and Prayers which in thy true ſilence from all ſelf-activity of Mind the Lord begets in thee. O that thou mighteſt know the Myſtery of the new Birth, and what that is that can truly call God *Father*, even that that is begotten of him, which liveth and breatheth, and hath its Beginning and Being in that Life which is hid with Chriſt in God, and by which it hath been quickened to the Knowledg and Worſhip of Chriſt and God; and this thou ſhalt not fail to know and enjoy, as thou patiently ſuffereſt the Lord to work his own Work in thee by his own bleſſed Spirit. And that

which

which will give thee to ſavour and diſcern the right Motions and Conceptions, Duties and Performances in thy ſelf, from the falſe, will give thee to ſavour and diſcern that which is right in others, from that which is falſe; that which is of God, from that which is of Man. Have a Care of gathering of Sticks, and kindling a Fire of thy own, and then compaſſing thy ſelf about the Sparks of the Fire which thou haſt kindled; for the end of this State is to lie down in Sorrow, becauſe the heavenly Fire is abſent, which maketh the Sacrifice acceptable; yea, the Lord may ſtir in thy Heart, and thou mayeſt bring forth: but he that gives to conceive, he brings to the Birth, and he giveth Power to bring forth, for without Chriſt we can do nothing; and bleſſed are they that ſtir not before the Angel moveth the Waters, and go not before Chriſt, but are led by him, and that awaken not their Beloved till he pleaſe, in whoſe Hand the

Times

Times and the Seasons are. O blessed are they, whose Eyes are opened to see him always present, a God always nigh at Hand, whose Hearts are stayed upon his holy Appearance in them, and they are thereby translated into his Likeness, whose Faith and Hope is in Christ, in them the Hope of Glory.

My dear Friend, weigh these Things with a serious, retired, sweet and tender frame of Spirit; and the God that hath called me and thee, by the Light of his dear Son, open thy Understanding to perceive the Truth as it is in Jesus, and what is the Mystery of the Fellowship of the Saints in Light. So to the Lord I recommend thee, the Watchman and Keeper of *Israel*: the Lord be thy Strength and holy Comfort, and speak Peace to thee, and never leave thee nor forsake thee till he hath conducted thee through all Tribulations to his everlasting Kingdom of Rest and Glory.

O dear Heart, be valiant, and ſtay thy ſelf upon Chriſt Jeſus the Everlaſting Rock, and feel him a Fountain in thy Soul; feel his Blood to cleanſe, and his Blood to drink, and his Fleſh to eat; feed upon him, for God hath given him for the Life of the World.

I had ſeen thee had not thy Father's ſtrange ſort of ſeverity hindred: I confeſs I do not uſe to be ſo treated in my own Country, where the Lord hath raiſed up many hundreds of Witneſſes, that he hath gathered out of all Sects and Profeſſions, to worſhip him, not in their Spirits or Wills, but in his Will, Spirit and Truth: and we are generally, after much Affliction and Suffering, in good Eſteem, even with the great Ones of this World. And this let me add for thy particular Comfort, that though I have been a Man of great Anguiſh and Sorrow, becauſe of the Scorn and Reproach that hath attended my ſeparation from the World, (having been taught of

of Jesus to turn my back upon all for the sake of that Glory that shall be revealed) yet to God's Honour I can say it, I have an hundred friends for one, yea, God hath turned the Hearts of my Enemies towards me; he hath fulfilled his Promise, to turn the Hearts of the Parents unto the Children. For my Parents that once disowned me for this blessed Testimony's sake, (of the Jew, Christian, Circumcision, and Baptism inward, against the fleshly Christian) have come to love me above all, and have left me all, thinking they could never do and leave enough for me. O how good is the Lord, yea, the Ways of his Mercy are even past finding out.

Wherefore, my dear Friend, trust in the Lord for ever; and the God of *Abraham*, *Isaac*, and *Jacob*, the God of the Prophets and of the Apostles, the God of all the Holy Martyrs of Jesus, illuminate, fortify and preserve thee

thee ſtedfaſt, that in the end thou mayeſt receive the Reward of Life and Eternal Salvation; to whom be Glory, and to the Lamb that ſits upon the Throne, one God, and one Lord, bleſſed and magnified for ever and ever, *Amen.*

Thy great and faithful Lover for the bleſſed and holy Truth's ſake.

Duysburgh 13*th* of 7*th* Month *S. N.* 1677. W. Penn,

P. S. My dear Breathren and Companions *G. K.* and *B. F.* with me ſalute thee in the dear Love of God. The encloſed I received from a religious young Woman at *Frankfort:* We have a bleſſed Opportunity in this Town with ſome that have a deſire after the Lord, in which we are abundantly comforted. We have juſt now received thy Meſſage and Salutation from *H. S.* which hath exceeding

eeedingly Refreſhed and revived us, for our trouble was not for our ſelves, but for thee, and we hope our Love will not turn to thy Diſadvantage, for we mentioned nothing of thy Name, nor the Name of any other Perſon, onely that we deſired to ſpeake with the Miniſter of *Mulheim*, and that was only to the Souldier. The Lord made us a good Bed in the Fields, and we were very well ſatisfied. We are going this Afternoon out of the Town towards *Weſel*, from thence to *Cleve*, and thence to *Herwerden* (the Lord willing) ſo farewell in the Lord.

To the *Graef* or *Earl* of *Bruck* and *Falckenſteyn*.

Friend,

I Wiſh thy Salvation, and the Lord reward thee Good for the Evil that thou ſhewedſt unto me and my Friends the laſt night, if it be his Will. But ſince thou art a mortal Man, one that muſt give an Account, in common with all, to the Immortal God, let me a little expoſtulate with thee.

By what Law on Earth are Men, not ſcandalous, under no Proſcription, harmleſs Strangers about lawful Occaſions, and Men not Vagabonds, but of good Quality in their own Country; ſtopt, menaced, ſent back with Souldiers, and that at Sun-ſet, expoſed to the Night in an unknown Country, and therefore forced to lie in the Fields: I ſay, by what Law are we judged, yea, thus puniſhed before heard: Is this the Jus Gentium *or* Germanicum, Naturale *or* Chriſtianum? *Oh! Where's Nature? Where's Civility? Where's Hoſpitality? But where's Chriſtianity all this while?*

Well, but we are Quakers; Quakers, *What's that for a Name? Is there a Law of the Empire against that Name? No: Did we own it? No; but if we had, the letters of that Name neither make up Drunkard, Whore-master, Thief, Murderer nor Traitor: Why so odious then? What harm hath it done? Why could* Jews *pass just before us, that have crucified Christ, and not* Quakers *that never crucified him; but* Ignorance *is as well the Mother of* Persecution *as* Devotion; *and the false* Christian, *and the false* Jew *have but one Father.*

But, Argumentum ad hominem, *my Friend bear with me a little: Art thou a Christian? How canst thou be rude, uncivil, and persecute then? Thou art to love Enemies, not abuse Friends, harmless Strangers. Well, but this Life is dead, this Doctrine antiquated, Jesus Christ turn'd out of doors, I perceive: What art thou for a* Christian? *A* Lutheran? *Yes; Canst thou so lately forget the Practises of the* Papists, *and with what Abhorrence thy Ancestors declared against such sort of Entertainment? Were not*

not they despised, mocked and persecuted? And are their Children treading in the steps of their old Enemies? Friend, 'tis not reformed Words, but a reformed Life that will stand thee instead. 'Tis not to live the life of the Unregenerate; Worldly-minded and Wicked, under the Profession of the Saint's Words, that will give an Entrance into God's rest. Be not deceived, such as thou Soweſt, such must thou Reap in the Day of the Lord. Thou art not come to the Berean-state *that tried all things, and therefore not Noble in the Christian sense: The* Bereans *were noble, for they judged not before Examination. And for thy saying,* We want no *Quakers* here, *I say,* under favour, you do; *for a true* Quaker *is one that trembleth at the Word of the Lord, that worketh out his Salvation with fear and trembling, and all the Days of his appointed Time waiteth in the Light and Grace of God till his great Change cometh, and that taketh up the daily Cross to his Will and Lusts that he might do the Will of God manifested to him by the Light of Jesus in his Conscience, and ac-*

cording to the holy Precepts and Ex amples in the holy Scriptures of Truth laid down by Jesus, and his followers, fo the Ages to come. Yea, he is one tha loveth his Enemies, rather than feareth them; that Blesseth those that Curse him and prayeth for those that despitefull treat him; as God knoweth we do fo thee. And O that thou wert such a Quaker! *Then wouldst thou Rule for God and act in all things as one that mus give an account to God for the Deeds don in the Body, whether Good or Evil. The would Temperance, Mercy, Justice Meekness, and the Fear of the Lord dwel in thy Heart, and in thy Family and Country. Repent, I exhort thee, and consider thy latter End, for thy Days are not like to be many in this World, therefore mind the things that make for thy Eternal Peace, least Distress come upon thee as an armed Man, and there be none to deliver thee. I am*

Duysburgh 3d. 7th. m. 1677. S.V.

Thy Well-wishing Friend

W. P.

This

This having done, we went to Dr. *Maſtricht*'s to inform him of what had paſt, who tho' of a kind Diſpoſition, and very friendly to us, yet ſeemed ſurprized with fear (the Diſeaſe of this Country) crying out, *What will become of this poor Counteſs!* Her Father hath called her *Quaker* a long time, behaving himſelf very ſeverely to her, but now he will conclude ſhe is one indeed, and he will lead her a lamentable Life: *I know* (ſaid he) *you care not for ſuffering, but ſhe is to be pittied*: We told him that we both loved her, and pittied her, and could lay down our Lives for her, as Chriſt hath done for us, in the Will of God, if we could thereby do her good, but that we had not mentioned her Name, neither was the Letter, that he gave us to her, ſo much as ſeen or known of her Father. But ſtill he feared that our Carriage would incenſe the *Graef* ſo much the more againſt both his Daughter, and all thoſe ſerious and inquiring People up and down the Country: We anſwered with an earneſtneſs

nefs of Spirit, That they had minded the Incenſings and Wrath of Men too much already, and true Religion would never ſpring or grow under ſuch fears, and that it was time for all that felt any thing of the Work of God in their Hearts to caſt away the ſlaviſh fear of Man, and to come forth in the boldneſs of the true Chriſtian life; yea, that Sufferings break and make way for greater Liberty, and that God was wiſer and ſtronger than Man. We askt him if there were any in that City who enquired more diligently after the way of the Lord, he recommended us (as we had already been informed in another place) to the Family of the *Prætor*, or chief Governour of the Town whoſe Wife and Siſter more eſpecially were ſeeking after the beſt things. So we parted with him in love, and by the help of his Daughter, were conducted to this Family. We had not been long there before a School-maſter of *Duſſeldorp*, and alſo a Miniſter, came in enquiring after us, having

ving heard of us at *Mulheim*, where he preached the day before to the People, or elſe by the way of our attempt to viſit that place, and the Entertainment we received at the hands of the *Graef:* He ſat down with us, and tho' we had already a ſweet opportunity, yet feeling the Power of God to riſe, the Meeting renewed: And, O magnified be the Name of the Lord, he witneſſed to our Teſtimony abundantly in all their Hearts and Conſciences, who were broken into much tenderneſs, and certainly there is a bleſſed Power and Zeal ſtirring in that young Man, yea he is very near the Kingdom: So we took our Leave of them, leaving the Lord's Peace and Bleſſing upon them. It was now ſomething paſt the 12th. Hour of the Day. In the way to our Lodging we met a Meſſenger from the Counteſs, a pretty young tender Man, near to the Kingdom, who ſaluted us in her Name with much love, telling us, That ſhe was much grieved at the Entertainment of her Father towards us, adviſing

viſing us not to expoſe our ſelves to ſuch Difficulties and Hardſhips, for it would grieve her Heart, that any that came in the Love of God to viſit her, ſhould be ſo ſeverely handled; for at ſome he ſets his Dogs, upon others he puts his Souldiers to beat them: *But what ſhall I ſay, That it ſelf, muſt not hinder you from doing good,* ſaid the Counteſs. We anſwered him, that his Meſſage was joyful to us, that ſhe had any regard to us, and that ſhe was not offended with us: We deſired the Remembrance of our kind Love unto her, and that he would let her know that our Concern was not for our ſelves, but for her: We invited him to eat with us, but he told us he was an Inhabitant of *Meurs*, and was in haſte to go home; ſo we briefly declared our Principle and Meſſage, recommending him to Chriſt the true Light in his Conſcience, and parted: So we went home to Dinner, having neither eaten nor drank ſince firſt-day Morning, and having lain out all Night in the Field. We had

no

no sooner got to our Inn, but the Man was constrained to come after us, and sat down with us, and enquired concerning our Friends; their Rise, Principles and Progress, and in all things that he desired satisfaction about, he declared himself satisfied. Dinner being done, and all cleared, we departed that City, being about the fourth Hour in the Afternoon, and for want of Accommodation were forced to walk on foot 8 *English* Miles to a Town called *Holton*, where we rested that Night. *Holton.*

The next Morning we set out for *Wesel* and got thither at Noon. The first thing we did (as had been our Custom) was to enquire who was worthy, particularly for two Persons recommended to us by the Countess of *Hornes*, that lives with the Princess *Elizabeth*. But upon enquiry, we found one of them was gone to *Amsterdam* with his Wife, who had been formerly a Preacher, but being conscienciously dissatisfied with his own Preaching, laid it down, and is now in *7th. Month. 3. 4. Wesel.*

in a seeking State. But in lieu of him we found out three more, with the other Person that had been recommended to us. We bespoke a Meeting amongst them after Dinner, which accordingly we had at a Woman's House of good Note in the Town; who told us, That she had been long in a solitary Estate, dissatisfied with the Religions generally profest in that Country, waiting for Salvation, and she hoped that now the time was come, and that we were the Messengers of it.

The Lord was with us in the Meeting, and their Hearts were opened by the Word of God, to receive our Testimony as glad Tidings of Salvation. Meeting being done, we immediately returned to our Lodging, desiring we might see them together in the same place the next Morning to take our Leave of them, to which they readily assented.

7th. Month. 4. 5.

Next Morning we came, and had a precious Meeting with them, and there were some present that were not there the Night before: So we left them

them in much Love, and went to our Inn; where, after having refresht our selves, we went to *Rees*, where we met with a Counsellor of *Gelderlandt*, with whom we had a good Opportunity to declare the Testimony of *Jesus*, who received it, and parted with us in much kindness. *Rees.*

From thence we went to *Emrick*, and there called upon an eminent Baptist-teacher, recommended to us by one of *Wesel*; we spent some time with him, opening to him the way of Life, as in the Light it is manifested to all that love and obey the Light, and of that more spiritual and pure Ministry that from the Living Word of God is received by many true Ministers in this Day: The Man was somewhat full of Words, but we felt the living Visitation of the Love of God reacht to him, and so we left him, making all the haste we could to get to *Cleve* that night, which accordingly we did, though late, being forced to walk one third-part of the way on foot. *Emrick.* *Cleve.*

That

That Night, notwithstanding, one of us went to a certain Lady, to whom we had Recommendations from the Princess, and that was particularly known to one of us, informing her that we were come to that City, desiring to know what time next day we might give her a Visit; she appointed Eight in the Morning. About that time we went to see her, she received us (considering her Quality and Courtship) far from any appearance of Offence at our Deportment: We told her our Message and Visit was to those of that City, that had any Inclinations or Desires, Hunger or Thirst after the true and living Knowledge of God; for that end we had left our own Country, and had wandred up and down in several parts of *Germany*; she told us, That some there were that searched after God, but she feared the Name of *Quaker* would make them shy, because they were called *Quakers* themselves by People of the same Profession, only for being more serious and retired in their Con-

7th. Month. 5. 6.

Converſation. We replied, That it was an honour to the Name, that all Sobriety throughout *Germany* was called by it; this ought to make the Name leſs odious, yea it will make the way eaſier for thoſe that are truly called ſo, or that are *Quakers* indeed; it will take off much of the wonder, and, it may be, of the Severity of the places where we come, that the Name is gone before us, and hath received a Dwelling-place in their Towns and Cities. In fine, to all ſuch God had committed to us the Word of Life to preach, and ſuch we ſeek out in all places where the Lord bringeth us; and hitherto we can ſay it to the praiſe of our God, he hath vindicated our Service and Teſtimony, by his own bleſſed Power, ſhed abroad in their hearts to whom we have been ſent.

So ſhe told us ſhe would ſend for an Attorney at Law, one that was more than ordinarily eminent, having deſerted the Church, and being therefore reproached with the Name of *Quaker*. In

In this Interval we had close discourse with her, a Woman certainly of great Wit, high Notions, and very ready Utterance; so that it was hard for us to obtain a true silence, a state in which we could reach to her. But through some travel of Spirit more than ordinary, we had a sweet time of refreshment, and the Witness was raised in her, and we really and plainly beheld a true Nobility, yea, that which was sensible of our Testimony, and did receive it.

By this time the person she sent for came, and a blessed sweet time we had; for the power and presence of the Lord our staff and strength, unto which our eye hath been throughout all our travels, that we might onely be acceptable in that, plenteously appeared amongst us (the Lord have the glory of his own work) both confessing to the truth of what had been said, and the Attorney to the living sense in which the truth had been declared. We would

would have returned to our Inn to
at, according as we had appointed
n the morning; but she laid a kind
f violent hands upon us, and ne-
essitated us to stay and eat with her,
which we did. And we had no sooner
at down, but her Brother in Law, a
Man of quality and employment in
hat Court of the Elector of *Branden-*
urg came in, who dined with us. As
ve sat at Meat, we had a good meet-
ng, for the time was much taken
p about the Things of God, either
n answering their questions, or our
ninistring to them about the true
Christian nature and life; in all
which her Brother behaved himself
vith great sweetness and respect.
After Dinner we took our Christian
eave of them in the fear of God, re-
ommending unto them the Light of
Christ Jesus, that brings all that re-
eive it into the one Spirit, to live in
oly Peace and Concord together,
articularly and alone speaking to
he Lady, and the Attorney what
vas upon us to their States.

And

And so we departed, and soon after took Waggon for *Nimwegen*, where arriving about the 7th hour that night, we immediately took Waggon for *Utrecht*, and got thither about the 10th hour next morning. We hear there is a People in that City but had not now time to visit them, referring it to another opportunity.

Nimwegen.

Utrecht. 7th. *Month,* 6. 7.

About the first hour in the afternoon *G. K.* and *B. F.* took Waggon for *Rotterdam*, and I took Waggon for *Amsterdam*, where I came safely that night about six in the evening and I found Friends generally well though it is a fickly time in this Country. The Meeting-house is much enlarged, and there is a fresh enquiry among many people after Truth, and great desires to hear the Testimony and Declaration of it. I also understand that dear *G. F.* is returned from *Frederickstadt* and *Hamburgh* into *Friesland*, whether *T. R.* and *I. T.* are gone from this City to meet with him

Amsterdam.

h

e hath had a hard time of travel with
eſpect to the Weather, yet I hear is
n good health through the Lord's
ower that hath kept him.

This day at night (being the ſe- 7th. Month; 7. 8.
enth day of the week) came *John Hill* from *Frieſlandt* to the Houſe of *P. D.* in *Amſterdam*.

The next day (being the firſt day 7th. Month. 1. 9.
of the week) we had a bleſſed and large Meeting, larger then ordinary, because a great addition of room ince our Journey into *Germany*; indeed there was a great appearance of ſober profeſſing people, yea ſeveral of the chief of the *Baptiſts*, as *Galenus* and Companions the Lord's heavenly Power was over all, and the Meeting bleſſedly ended about the fourth hour.

That night after Supper, having taken my leave in a ſweet little Meeting among Friends, I took Boat for *Horn* (*P. Hendrick*'s accompany- *Horn.*
ing me) about the ſeventh hour at night, and got thither about two in 7th. Month. 2. 10.
the morning; where lying down till

about six, we took Waggon for *Enck*
Enckhuy-sen. *huysen*, we came thither a little afte
eight in the morning; where havin
refresht our selves, about the 9th hou
Workum. we took Ship for *Workum* in *Uriesl*
landt, and arrived about one; an
thence immediately took Waggon fo
Harlin-gen. *Harlingen*, where we arrived abou
six, there we met with dear *G. F*
J T. II. T R. J C. and his Wife.

7th. Month. 3. 11. The next day we had two blessed meetings; one amongst Friends, be ing the first monthly meeting tha was setled for *Friesslandt*, *Groninge* and *Embden*; the other a publick meeting, where resorted both Baptists, Collegians and others; and among the rest, a Doctor of Physick and a Presbyterian Priest, all sate with great attention and sobriety, but the Priest and Doctor more especially: The Priest having a Lecture-Sermon to Preach that evening, went away; but notwithstanding speedily returned, *G. F.* still speaking; but as a Man in pain to be gone, yet willing to stay, sate at the door till *G. F.* had done,

and

nd then ſtood up, and pulling off is Hat, looking up to Heaven, in a ſolemn manner, and with a loud voice, ſpake to this purpoſe: *The Almighty, he All-wiſe, the Omnipotent great God, nd his Son Jeſus Chriſt, who is bleſſed or ever and ever, confirm his Word hat hath been ſpoken this day:* Apolo- izing, that he could not longer ſtay, or that he was a Miniſter of the Re- ormed Religion, and was now go- ng to Preach, where all that would ome, ſhould be welcome; and ſo left he Meeting. The Phyſician alſo vas called away, but returned and tayed till the Meeting ended: Juſt s the Meeting ended, came the rieſt again, who ſaid in the hearing f ſome Friends, *That he had made is Sermon much ſhorter than ordinary, hat he might enjoy the reſt of the Meet- ng.* At night came the Phyſician to ee me, who, after a ſerious and Chriſtian diſcourſe, expreſſing great atisfaction in moſt things relating to riends, left me; withall telling me, *hat if I had not been to go the 4th*

hour next morning, he would either hav
ſtayed longer with me, or come again
He alſo remembred the Prieſt's Lov
to us, and told me, *That if it ha*
not been for fear of giving offence, c
coming too much under the Obſervatio
of the People, he would have come i
have ſeen us; adding, *That it wa*
great pity, that this People had no
printed their Principles to the World
To which the Doctor anſwered, *Tha*
he had ſome of our Books, and h
would lend him them. Bleſſed be th
Lord his precious Work goeth or
and his Power is over all: It bein
now the tenth hour at night, I too
my leave of *G. F.* and Friends.

This day it came upon me to writ
" a Letter to *Joanna Eleonora Mar*
lane, the noble young Woman a
Franckfort.

Dear Friend *J. E. M.*

MY *dear and tender Love which*
God hath raiſed in my Hear
by his living Word to all Mankin
(hu

but more especially unto those in whom e hath begotten an holy hunger and hirst after him) saluteth thee : and mongst those of that place where thou iveſt, the remembrance of thee, with hy companions, is most particularly and minently at this time brought before ne ; and the sense of your open-hearted-ness, simplicity and sincere love to the estimony of Jesus, that by us was delivered nnto you, hath deeply engaged my heart towards you , and often raised in my soul heavenly breathings to the God of my life, that he would keep you in the daily sense of that divine life, which then affected you ; for this know, it was the life in your selves that so sweetly visited you by the Ministry of life through us. Wherefore love the Divine Life and Light in your selves ; be retired and still ; let that holy seed move in all heavenly things before you move ; for no one receiveth any thing (that truly profiteth) but what he receiveth from above ; thus said John *to his Disciples. Now that, that stirreth in your hearts, draweth you out of the World, slayeth*

you to all the vain-glory, and pleasur and empty worships that are in it; th is from above the heavenly seed of God pure and incorruptible, that's com down from Heaven to make you heavenly, that in heavenly places you may dwell and witness with the Saints o old, this heavenly Treasure in earthen vessels. O stay your minds upon the appearance of Jesus in you, in whose light you shall see light; it will make you of a weighty considering spirit more and more, that you may see how the mystery of iniquity hath wrought, and how mankind is corrupted in all things, and what part you yet have, that belongeth not to the paradise of God, that you may lay it all down at the feet of Jesus and follow him, who is going up and down, doing good to all that believe in his Name. So possess your Souls in the sensible feeling of his daily divine visits, shinings and breathings upon your spirits, and wait diligently and watch circumspectly, lest the enemy surprize you, or your Lord come at unawares upon you, and you be unprepared to receive his

sweet

weet and precious visitations; that so hose holy beginnings, which thou art a witness of with thy companions, may not e lost, or as if they had never been, but hat you may from day to day feel the rowth of his light, life, power and king-dom in your souls, that you may be able o say, the kingdom of God is come, yea t is given to the Saints. And what I ay unto one, I say unto all that received ur Testimony in that City, to whom thou nayest give, if thou pleasest, the remem-brance of my dear Love, who travel in the Spirit for their redemption, that they nay be brought into the glorious liberty f the Sons of God: particularly salute me the young Woman, that met with us at thy Lodging. The Lord Jesus Christ the Prince of Peace, dwell amongst you, keep your hearts steadfast in his holy Light, without wavering, all the days of your appointed time, until your great and last change shall come, when he will receive his own Sheep into his own ever-lasting Kingdom from the power of the Foxes aisd Wolves, and all the devou-ring Beasts and Birds of prey, when he

will wipe away all tears from their eyes and sighing and sorrowing shall be n more, and when it shall be said, There is no more death, no more night, n more time.

So dear I. E. M. *know, that the Lor hath brought us well to* Amsterdam, *not without good service by the way; for at* Cullen *we had a pretious Meeting, and were received with much gladness of heart: We also went to* Duysburg, *and from thence towards* Mullheim, *being the first day of the week, hoping to get an opportunity with the Countess of* Bruch, *and to deliver thy Letter; but her Father (who is a cruel and severe Man) meeting us near his Castle, stopt us; and after some little time, finding what we were, said, There wanted no* Quakers *there, and sent us with some of his Souldiers ont of his Territory; it was about Sun-set, so that we were forced to return towards* Duysburg; *but the Gates of the City being shut, and there being no Houses without it, we were forced to lye in the Fields all night, where the Lord made us a good and comfortable Bed;*

Bed; we told the Graef at parting, we were Men that feared the Almighty God, we desired the good of all Men, and we came not thither for any evil design, but he would not hear; the Lord, if he pleaseth, forgive him. Nevertheless we had a good Meeting at Duysburg, where we had our heart's desire, the blessed power and life of God making its own way in the hearts of those that heard our Testimony: I also writ a large and tender Letter to the Countess, and received a sweet and loving Message from her; and I have great hopes that all things will work for the best.

Wesel.

From Duysburg we went to Wesel, where we inquired out who was worthy, where we found four or five separated from all Congregations, waiting for the Consolation of Israel, with whom we had two precious Meetings; and leaving the peace of Jesus with them, went to Emrick, where we visited the chief Baptist-teacher, who confessed to our Testimony, and received us lovingly: We directed him to that gift of God in himself, that pure and eternal Word in the heart,

heart, that he might know the pure Miniſtry of that, from the Miniſtry of Man's Spirit, which cannot profit or give life to the Soul. From thence we went to Cleve, *where at a Lady's Houſe belonging to the Court, we had a precious Meeting, and we found ſome that had deſerted the publick Miniſtry, as not being anointed of God to preach, neither knowing by a true experience the way and travel of the new birth, but are made and maintained by Men, we ſounded the joyfull Goſpel amongſt them. And from thence by the way of* Nimmegen *and* Utrecht *we came the laſt ſixt day to* Amſterdam, *which was the 7th of the 7th Month. This laſt firſt day I had a great and bleſſed Meeting at* Amſterdam *almoſt of every Quality and Religion; the Lord's heavenly Power (that is quickning People into a living ſenſe of him, that they may ſay the Lord liveth, and he liveth in me) reigned that day over all. In the Evening I took Boat for* Horn, *and from thence came laſt night (being the ſecond day of the Week) to this City of* Harlingen,

lingen, *where we met with some of our Brethren, that had been up at* Hamburgh *and* Frederickstadt; *and this day we are to have two Meetings in this City, the one among our Friends, the other publick for the Town. It is upon me to visit* de Labadie's *People, that they might know him in themselves, in whom their Salvation standeth; for these simple people are to be pittied. From thence I think to visit* Leeuwaerden, Groningen, Embden, Bremen, Herwerden, Wesel, Emrick, Cleve, Utrecht, *and so to return to* Amsterdam, *the Lord enabling me by his Power.*

This ariseth in my Heart to thee, give not thy Bread to Dogs, spend not thy Portion, feed not the Serpent, neither hearken to him; abide with Jesus, *and he will abide with thee, that thou mayest grow in Wisdom and in Righteousness through the Cross that crucifieth thee to the World, and the World to thee. So in the Love, which over-cometh the World, that is divine and from above, and leadeth all thither that receive it*

into

into their hearts, I take my leave of thee, with thy Companions, and all the rest of that City known to us, remaining

Thy faithful Friend, and the Lord's Day-labourer.

Harlingen 11. 7th. Month, 1677.

W. P.

Next Morning about the 4th hour I took Boat for *Leeuwaerden*, *J. Claus* who had been at *Frederickstadt* with *G. F.* went with me. *G. F. J. T.* and *T. R.* with *P. Hendricks* returned that day towards *Amsterdam*.

Leeuwaerden. At *Leeuwaerden* we came about 9, and began the Meeting about 10: which we enjoyed with peace and refreshment, several being there (as in other places) that were never at a Meeting before.

The Meeting being done, and having refresht our selves with food, we took Waggon for *Wiewart*, the Mansion-house of the Family of the *Somerdykes*, where *De Labadie's* Company resideth, it being strong upon my Spirit to give them a Visit. We go

got thither about 5, and as we were walking over a Field to the Houſe, we met a young Man of that Company who conducted us in. I askt for *Ivon* the Paſtor, and *Anna Maria Schurmans*: *Ivon* preſently came with his Co-paſtor who received us very civilly, however they ſeemed ſhy of letting me ſpeak with *A. M. S.* objecting her Weakneſs, Age, taking Phyſick, &c. but putting them in mind how unhandſomely I was uſed at *Herwerden* ſix Years a-go, by *de Labadie* their Father, who, though I came a great Journy to viſit him and his People, ſuffered me not to ſpeak with them; they preſently complied, and went in to let her know, that ſuch a Perſon deſired to ſpeak with her, and quickly returned, deſiring me to come in: But fore-ſeeing my time would be too ſhort for my Meſſage, the Sun being near ſetting, and having 2 *Engliſh* Miles of unknown way to our Lodging on foot, deſired them that they would give an Opportunity the next Morning, which they readi-

ly

readily complied with. So I took my leave of them, who in a Friendly manner brought us a little on our way. That night a great weight was upon my Spirit, and especially the next Morning, yet my Faith was in the power of God, and I had a plain sight, that I should have a good service among them, however I should clear my Conscience, and my Peace should rest with me.

7th. Month. 5. 13. The next Morning I returned to them, and *John Claus* along with me; so soon as we came, we were brought into *A. M. Shurman's* Chamber, where also was with her one of the three *Somerdikes*.

This *A. M. S.* aforesaid is an ancient Maid, above 60 Years of Age, of great Note and Fame for Learning in Languages and Philosophy, and hath obtained a considerable place among the most learned Men of this Age. The *Somerdikes* are Daughters to a Noble-man of the *Hague*, people of great Breeding and Inheritances. These, with several other Persons, being

ng affected with the zealous Decla-
nation of *de Labadie*, againſt the dead
nd formal Churches of the World,
nd awakened to ſeek after a more ſpi-
itual Fellowſhip and Society, ſepara-
ed themſelves from the common *Cal-
iniſt* Churches, and followed him in
he way of a refined *Independency*.
They are a ſerious, plain People, and
re come nearer to Friends; as in Si-
ence in Meetings, Women-ſpeaking,
Preaching by the Spirit, Plainneſs in
Garb, and Furniture in their Houſes
han formerly, and more than any o-
her People I know. With theſe two
ve had the Company of the two Pa-
tors, and a Doctor of Phyſick: After
ome ſilence, I propoſed this Queſti-
n to them, *What was it that induced
hem to ſeparate from the common Way
hey formerly lived in?* I deſired them
hat they would be pleaſed to be plain
nd open with me, as to the ground
f their ſeparation, for I came not to
avil, but in the Chriſtian Spirit to
e informed.

Upon

Upon this *Ivon* the chief Pastor gave us the History of *de Labadie's* Education, how he was bred among the *Jesuites* and Deserted them, and embraced the Protestant Religion, and finally of his great Satisfaction with the Protestant Churches of *France*, and that if God would not give them a purer Church, they three would set down by themselves, resolving never more to mix themselves among the *Babylonish* Assemblies of the World, adding several solemn Appeals concerning the Simplicity and Integrity of their Hearts in these things.

Ivon having done, *A. M. Shurman* began in this manner, *I find my self constrained to add a short Testimony* She told us of her former life, of her pleasure in Learning, and her love to the Religion she was brought up in, but she confessed she knew not God or Christ all that while; and though from a Child God had visited her at times, yet she never felt such a powerful Stroke as by the Ministry of *de Labadie*: She saw her learning to be

Vanity,

anity, and her Religion like a Body of Death; she resolved to despise the shame, desert her former way of Living and Acquaintance, and to join herself with this little Family that was retired out of the World, among whom she desired to be found a living Sacrifice, offer'd up entirely to the Lord. She spoke in a very serious and broken sense, not without some trembling; These are but short hints of what she said.

After she had done, One of the *Scheerdikes* began, in a very reverent and weighty frame of Mind, and in a sense that very well suited her Contempt of the World: She told us how often she had mourned from her young Years because she did not know the Lord, as she desired; often saying within her self, *If God would make known to me his Way, I would trample upon all the Pride and Glory of the World.* She earnestly exprest the frequent Anguish of Spirit she had because of the Deadness and Formality of the Christians she was

bred among, saying to her self, O *the Pride, O the Lusts, O the vain plea sures in which Christians live! Can thi be the way to Heaven? Is this the wa to Glory? Are these followers of Christ O no! O God, Where is thy little Flock Where is thy little Family that will liv intirely to thee, that will follow thee Make me one of that number; and whe the Servant of the Lord* de Labadi *came into* Holland, *I, among others, ha a curiosity to hear him, and, among se veral others, was deeply affected by him He spoke the very Thoughts of my heart me-thought my heart was pricked when heard him, and I resolved by the grac of God to abandon all the Glory an Pride of this World to be one of thos that should set down with him in a se paration from the vain and dead Wor ships of this World. I count my self hap py that I ever met with him, and thes Pastors, who seek not themselves but th Lord; and we are a Family that liv together in love; of one Soul, and on Spirit, intirely given up to serve th Lord; and this is the greatest Joy in th World.* Afte

After her *du Lignon*, the other Paſtor, gave us alſo an account of his Inducement to embrace *J. de Labadie*, but not ſo lively.

After him the Doctor of Phyſick, that had been bred for a Prieſt, (but voluntarily refuſed that Calling) expreſt himſelf after this manner: *I can alſo bear my Teſtimony in the preſence of God, that tho I lived in as much Reputation at the Univerſity, as any of my Collegues or Companions, and was well reputed for Sobriety and Honeſty, yet I never felt ſuch a living ſenſe of God, as when I heard the Servant of the Lord* de Labadie; *adding, The firſt Day I heard him, I was ſo ſtruck and affected, that I can truly ſay, through the good Grace of God, and the Conduct of the Holy Spirit, it was to me as the Day of my Salvation, he did ſo lovingly touch my heart with a ſenſe of the true Chriſtian Worſhip: Upon which I forſook the Univerſity, and reſolved to be one of this Family; and this I can ſay in the fear of the Lord.*

P. Ivon concludeth, This is what w
have to say concerning the Work o
God amongst us.

All this while I minded not s
much their Words, as I felt and ha
Unity, with a measure of divine Sens
that was upon them: Certainly th
Lord hath been amongst them; yea
I had a living Sense in my heart tha
somewhat of the Breath of Life ha
breathed upon them; and though the
were in great mixtures, yet that God'
love was towards them.

After some silence I began on thi
wise: I come not to judge you, bu
to visit you; not to quarrel or disput
but to speak of the things of God'
Kingdom, and I have no prejudice
but great love and regard in my hea
towards you: Wherefore hear me wit
Christian patience and tenderness.
do confess and believe that God hat
touched your hearts with his divin
finger, and that his work is among
you; that it was his Spirit that gav
you a sight of the vanity and folly
this World, and that hath made yo

sen

enſible of the dead Religions that are n it. 'Tis this Senſe I love and ho-nour; and I am ſo far from underva-uing or oppoſing this tender ſenſe I eel upon you, that this is it I am come to viſit, and you for the love of t: And as for the reproaches that may attend you on the ſcore of your ſe-paration, with all the Reports that herefore go concerning you, they are what I reſpect you for, being well acquainted with the nature and pra-ctiſe of this World towards thoſe that retire out of it. Now ſince I have, with patience, and I can truly ſay with great ſatisfaction, heard your ac-count of your Experiences, give me the like Chriſtian freedome to tell you mine, to the end you may have ſome ſenſe of the Work of God in me: For thoſe who are come to any mea-ſure of a divine Senſe, they are as looking-glaſſes to each other, ſeeing themſelves in each other, as face an-ſwereth face in a glaſs.

Here I began to let them know, how and when the Lord firſt appea-

red unto me, which was about the 12th. Year of my Age, *Anno* 1656. How at times, betwixt that and 15, the Lord visited me; and the divine Impressions he gave me of himself: Of my Persecution at *Oxford*; how the Lord sustained me in the midst of that hellish darkness and debauchery; of my being banisht the College, the bitter Usage I underwent when I returned to my Father; whipping, beating and turning out of doors in 1662, of the Lord's dealings with me in *France*, and in the time of the great Plague in *London*: In fine, the deep sense he gave me of the Vanity of this World, of the Irreligiousness of the Religions of it: Then of my Mournful and Bitter Cries to him that he would show me his own way of Life and Salvation, and my Resolutions to follow him whatever Reproaches or Sufferings should attend me, and that with great reverence and brokenness of Spirit. How after all this the glory of the world over-took me, and I was even ready to give up my self unto, it, seeing no such

uch thing as the Primitive Spirit and Church on the Earth, and being ready to faint concerning my hope of the restitution of all things; and that it was at this time that the Lord visited me with a certain sound and testimony of his eternal Word, through one of those the World calls a *Quaker*. I related to them the bitter Mockings and Scornings that fell upon me, the Displeasure of my Parents, the Invectiveness and Cruelty of the Priests, the strangeness of all my Companions, what a Sign and Wonder they made of me; but, above all, that great Cross of resisting and watching against my own Inward vain Affections and Thoughts. Here I had a fine opportunity to speak of the Mystery of Iniquity and Ungodliness in the Root and ground, and to give them an account of the Power and Presence of God, which attended us in our publick Testimonies and Sufferings; after an indirect manner censuring their Weaknesses, by declaring and commending the contrary practises a-

mong Friends, too large to be here related. And notwithstanding all my Sufferings and Tryals by Magistrates, Parents, Companions, and, above, all from the Priests of the false Religions in the World, the Lord hath preserved me to this day, and hath given me an hundred fold in this World, as well as the assurance of Life everlasting: Informing them of the tenderness of my Father to me before, and at his death, and how, through patience and long-suffering, all opposition was conquered: Then beginning my Exhortation unto them, which was on this wise.

That therefore since God had given me and them a divine Sense of him, our Eye might be to him, and not to Man, that we might come more into a silence of our selves, and a growth into that heavenly Sense. That this was the Work of the true Ministry, not to keep People to themselves, ever teachingthem, but to turn them to God, the new Covenant-teacher, and to Christ the great Gospel-

teacher.

teacher. Thus *John* did, and thought it no dishonour, that they left him to go to Christ. *Behold the Lamb of God*, saith he, *that taketh away the Sins of the World!* And even *John's* Disciples left him to follow Christ: Nay, *John* testifies of himself, *That he was to decrease, and Christ was to encrease*, Wherefore I prest them to have their eye to Christ that taketh away the Sin, that is from Heaven, heavenly; to see that he increase in them. Yea, that henceforward they should know no Man after the Flesh, no, not Christ himself. That their knowledge of, and regard and fellowship one with another, would stand in the Revelation of the Son of God in them, which is God's great Prophet by whom God speaketh in these latter days: And if their Ministers be true Ministers, they will count it their glory to give way to Christ, and that they decrease, and Christ encrease; that the instrument giveth way to him that useth it, the Servant to the Lord; which though it seemeth to detract from the Mini-

Miniſters, yet it was and is the glory of a true Miniſter, that God and Chriſt ſhould be all in all, and that his Will ſhould be fulfilled: For the day of the Lord God was come, and all People muſt look to him for Salvation: That all People muſt now come to keep God's great Sabbath, to reſt from meer Man, and the Spirit of Man, and all Men's thoughts, words and works; and that if they were true Believers, they were, at leaſt, entring into their reſt. I cloſely recommended that to them, that they might not be of thoſe that begin in the Spirit, and end in the Fleſh; for that thoſe that ſhould do ſo, and thereby break God's Sabbath-day, ſhould be ſtoned to death by the Stone which is cut out of the Mountain without hands; yea, that ſhould fall upon them as a Milſtone and grind them to Powder. Therefore let Chriſt have his honour, let him preach and ſpeak among you, and in you, and you in him, and by him only to ſigh, groan, pray, preach, ſing, and not otherwiſe, leaſt Death

come

come over you; for thereby the Apostacy came in, by their going before Christ, instead of Christ going before them. And wait in the Light and Spirit of Judgment that hath visited you, that all may be wrought out that is not born of God, so will you come to be born of the incorruptible Seed of the Word of God that liveth and abideth for ever. That you may be a holy Priesthood, that offers up a living Sacrifice with God's heavenly fire, that God may have his honour in you all and through you all by Christ Jesus. And turning my self towards the *Somerdikes*, with a serious and tender Spirit I thus expresst my self: *That you should be Pilgrims in the Inheritance of your Father, I have a deep and reverent sense of: O that you might dwell with him for ever, and exalt him that hath so visited you, with whom are the Rewards of Eternal Blessedness!*

So I left the blessing and peace of Jesus among them, departing in the love and peace of God; and I must needs say, they were beyond expectation,

pectation tender and respectfull to us; all of them coming with us but the ancient *A. M. S.* (who is not able to walk) to the outward Door; giving us their Hands in a friendly manner, expressing their great satisfaction in our Visit; and being come by the Porch, and meeting several persons of the Family, I was moved to turn about, and to exhort them, in the presence of the rest, to keep to Christ, that had given them a sense of the Spirit of this World, and had raised desires in them to be delivered from it, and to know no Man after the Flesh, but to have their Fellowship in Christ, Union and Communion with God, and one with another, that all their Worship and Performances might stand in him, that he might be all in all; desiring that the Lord might keep them in his fear all the days of their appointed time, that so they might serve him in their generation in his own universal Spirit to his glory, who is blessed for ever.

The

The two Paſtors and the Doctor came with us a Field's length, where we took Waggon; and the chiefeſt of them took occaſion to ask me, If the Truth roſe not firſt amongſt a poor, illiterate and ſimple ſort of people; I told him yes, that was our comfort, and that we owed it not to the Learning of this World: Then, ſaid he, let not the Learning of this World be uſed to defend that which the Spirit of God hath brought forth; for Scholars now coming among you, will be apt to mix School-learning amongſt your ſimpler and purer Language, and thereby obſcure the brightneſs of the Teſtimony: I told him it was good for us all to have a care of our own Spirits, Words and Works, confeſſing what he ſaid had weight in it; telling him, it was our care to write and ſpeak according to the divine Senſe, and no humane Invention.

The Lord comforted my Soul in this ſervice; yea, all that is within me magnified his holy Name, becauſe

cause of his blessed Presence that wa with us! O let my Soul trust in th Lord, and confide in him for ever; O let me dwell and abide with him tha is faithfull and true, and blessed fo ever-more! So in a very sober an serious manner we parted, being a bout the 12th. hour at noon: Thisnigh about ten we got to *Lippenhusen* where there is a little Meeting o Friends, being about 25 *English* Miles.

Lippenhusen.

7th. Month. 6. 14. The next morning we had a blessed Meeting among Friends, many of the World came in, were very serious and well-affected; one whereof was a Magistrate of the Place: The Lord pleads his own Cause, and crowns his own Testimony with his own Power. There is like to be a fine Gathering in that place.

After Dinner we took Waggon for the City of *Groningen*, where we arrived at eight at night, being about 25 *English* Miles.

Groningen.

7. 15. The next morning we had a Meeting among Friends of that City, whether

her resorted, both Collegiant and Calviniſt Students, who behaved themſelves ſoberly; the Lord's Power was over all, and his Teſtimony ſtands. When Meeting was ended, they went out; and as I was concluding an Exhortation to Friends, came in a flock of Students to have had ſome Conference with us; but having ſet the time of our leaving the City, we recommended them to the Univerſal love of God, promiſing them ſome Books of our Principles; with which they expreſt themſelves ſatisfied, and civilly parted from us.

After Dinner we took Boat for *Delfzyl*, and came there about ſix at night. *Delfzyl.*

The next morning about ſeven we took Boat for *Embden*, which is about three Leagues: On Board of that Veſſel it came upon me to write a Letter to Friends in *England* concerning the preſent Separatiſts, and their Spirit of Separation, which hath ſeveral times been opened unto me, *7th. Month.* 1. 16.

and

and had remained some days upon my spirit. The Letter followeth.

This came upon me in the Ship, between *Delfzyl* and *Embden*, upon the the 16th of the 7th. Month, 1677, to send amongst you.

To Friends every where concerning the present Separatists, and their Spirit of Separation.

Friends and Brethren,

BY *a mighty Hand, and by an outstretched Arm, hath the Lord God everlasting gathered us to be a People, and in his own Power and Life hath he preserved us a People unto this Day; and praises be to his Eternal Name no weapon that hath yet been formed against us, either from without, or from within hath prospered. Now this I say unto you, and that in his Counsel that hath visited us, whoever goeth out of the Unity with their Brethren, are first gone out of Unity with the Power and Life of God in themselves, in which the Unity of the Brethren standeth, and the*

least

Member of the Body in the Unity ſtan-
deth on the top of them, and hath a
judgment againſt them, unto which Judg-
ment of both great and ſmall amongſt the
living Family that in the Unity are pre-
ſerved they muſt bow, before they can
come into the Unity again; yea, this they
will readily do, if they are come into
Unity with the Life and Power of God
in themſelves, which is the holy Root,
that beareth the Tree, the Fruit and the
Leaves all receiving Life and Virtue
from it, and thereby are nouriſhed un-
to God's praiſe.

And let all have a care how they
weaken that, or bring that under their
exaltation and high imagination that it
is revealed againſt: For I feel that un-
holy Spirit is tormented under the ſtroke
and judgment of the Power, and in its
subtilty is ſeeking occaſion againſt the In-
ſtruments, by whom the Power gave it
forth: Let all have a care how they touch
with this Spirit in thoſe Workings, for
by being one with this Spirit in judging
thoſe that have been faithful, according
to the Gift of Wiſdom they have recei-

ved from God, they will feed it and for-
tifie it, and in the end come to be on
with them againſt the power it ſelf, an
at laſt run out and become open Enemie
and Deſpiſers, for whom is reſerved th
blackneſs and darkneſs for ever.

Wherefore all that labour for the Re-
ſtoration of thoſe that are out of Unit
with the Brethren, let them be ſuch a
are of a ſound mind themſelves ; Elſe
What will they gather from? Or, Wha
will they gather to ? And let them la-
bour in the Simplicity, Integrity, Lov
and Zeal of the Power that firſt gathe-
red us to God. For that which is right-
ly gotten will endure, but that which i
obtained by the Contrivance, Intereſt an
Perſwaſions of Men, getteth no farthe
than Man, and is of the Fleſh, an
what is of the Fleſh is fleſhly, and ſha
never inherit the Kingdom of God.

Therefore let none look out of the Seed
for help, for all Power is in it, and ther
the true Light and Judgment ſtand fo
ever ; and that Seed hath God ordained
to bruiſe the Serpent's head. They tha
would ſave it, and thoſe that would bruiſ
i

by any other thing, are Breakers of God's great Ordinance, and fly to Egypt *for strength. For 'tis* David, *the Stripling, that shall be too hard for* Goliah *the Giant, and that not by* Saul's *Armour, but with God's living little stone cut out of the Mountains without hands, without Man's Invention and Contrivance. O this hath wrought all our mighty Works in us, and for us to this day! Wherefore let us be still, and trust and confide therein for ever. Let none look back, faint or consult, for if they do, they will darken their pure eye, and lose their way, and into the Eternal Rest of the Flocks of the Companions will never come.*

Brethren, the Judgment given forth against this Spirit (and all those that have resisted our love and forbearance that are joined to it) must stand, and all that are out of Unity with the Judgment are judged by it; therefore as all would stand before the Lord, and his People, let not this Spirit be reasoned withal; enter not into Proposals and Articles with it, but feed it with Judg-

ment, that is God's Decree, so may th
Souls that are deceived come by the righ
Door into the heavenly Unity. My Bre
thren, look forwards, and lift up you
Eyes, for the Fields are even white un
to harvest up and down the Nations, re
member the great Name of the Lord
and behold the great Work that he is do
ing before all People; whose saving healt
is visiting the World, and whose eter
nal Word and Testament must from us g
forth to gather the Nations; let that
that will be unjust, be unjust still, let th
Dead bury the Dead, to whose appea
rance the King and Kingdom of the Gen-
tiles *shall bring their glory: Let us al*
who have received the Gift from God
wait in deep humility, to be raised u
and impowered by him more and more
to eye and prosecute his universal Ser
vice in the World; which noble Work
had those that are gone into the Sepa
ration but laid deeply to heart, they would
never have sat at home murmuring, fret
ting and quarrelling against the comely
and godly Order and Practice of their
Brethren: But Love, Peace and Joy had
filled

filled their hearts, and not the troubler and accuſer of the *Brethren; who hath opened an evil Eye in them, and begotten them into a diſcontented ſelf-ſeparating mind, and this Image they bear, and the pure Eye ſees it. O let none tempt the Lord! let none provoke the eye of his jealouſie; let us all dwell in that divine ſenſe, that he hath begotten in us: Where our love as a freſh and pure ſtream will always flow to God and one another. Here all his ways are pleaſantneſs, and all his paths are peace; for where he keepeth the Houſe who is Prince of Peace, he will keep all in his heavenly peace. We are but as one Family, and therefore we have but one Lord and Maſter, we are but as one Flock, and we have but one heavenly Shepherd to hear, who goeth before us, and giveth us eternal like to follow him: And if any are offended in him or in his, it is their own fault; if faint and grow weary we are truly ſorry, if through unwatchfulneſs the Enemy hath enter'd, begotten coldneſs to the Brethren, and careleſſneſs of embracing the opportunity by which the Unity is renewed and increa-*

ſed, ſo that what's done by the Brethren without them, is lookt upon, firſt with a ſleight eye, and then with an evil eye, which begets diſtance, and this diſtance in a time ſeparation, and ſeparation continueth enmity, and this enmity death it ſelf: We are in our Spirits truly griev'd for them, however the Judgments of God muſt ſtand againſt them, and that Spirit which leadeth them, in which they gather not to God but to themſelves, and woe to them, that ſtrengthen their hands and deſpiſe counſel, they will have much to anſwer for before the Lord. I feel a ſlighting, ſcornful, laughing Spirit often flying at me with its venemous Sting, but the Seed of Life is over it, and the Lord God will deſtroy it. Wherefore Friends, in all places where the Spirit hath entrance keep ſound Judgment upon it, if you will keep your Garments clean, and enter not into Diſputes and Conteſts with it, 'tis that it ſeeketh and loveth; but go on in your Teſtimony and buſineſs for the Lord, in the Lord's peaceable Power and Spirit, and his bleſſing and preſence of Life ſhall be with you,

and

and in multiplying he shall multiply you, for no good will he withhold from you, we can say it of a truth, God is good to Israel, *and to all that are of an upright heart. And let us be of good chear, for 'tis God's determination, that the House of* David *shall grow stronger and stronger, and his Branch shall encrease and spread, and of his Government, Kingdom and Dominion there shall be no end.*

Your faithful Friend and Brother in the service of our dear Lord

God's blessed work encreaseth and prospereth in these Lands, magnified be his everlasting Name.

W. P.

From on Board the *Passage*, between *Delfzyl* and *Embden*, 16. of 7*th*. Month, 1677.

We arrived at *Embden* about the 11*th* hour. This is the City, where Friends have been so bitterly and barbarously used, the like hath scarcely been known in any place, where Truth hath broke forth in our day, they having here been banished some 30, and some 40 times and above. The *Embden.*

first Family that received truth in this City was Doctor *John William Haesbaert* and his Wife, at whose house also the first Meeting was set up among Friends to wait upon the Lord by way of publick Testimony: they are now both Dead, but the Memory of their Fidelity is a precious Ointment among the Righteous; they were with me at a Meeting six years ago in this City, and I remember the power had that operation upon them, that I said to *B F.* and *T B.* then with me, it will not be long before they will publickly own and bear testimony in this place; and about three months after he came forth, and she about a year after him; and from their fidelity and integrity, notwithstanding all the sore and bitter tempest of Persecution, a fine Meeting sprang, but at this day they are scattered, being still sent away as fast as they return. We visited his Mother's Family, where we found three of his Sisters in the love of Truth, his fourth Sister being also a Friend, and is

Wife

Wife of *John Claus* living at *Amſterdam*. We had a little ſweet comfortable Meeting with them. After it, returning to my lodging, as I was writing to Doctor *Andrews*, Preſident of the Counſel of State (who is reported to have been the Author of this cruelty to our Friends) a burden came upon me, my writing would not ſerve turn, but I muſt go my ſelf, and in the fear and name of the Lord to plead the innocent and ſuffering cauſe of our Friends with him: So away we went to his houſe, he was at firſt aſtoniſhed to ſee what manner of Men we were; but after a little time he comported himſelf with more kindneſs than we expected at his hand: I askt him if He and the Senate had not received a Letter in Latine from an Engliſh-man about two years ſince concerning their Severity towards the People called *Quakers*? He told me he had: I replyed, I was the Man, and I was conſtrained in Conſcience to viſit him on their behalf; and I could not ſee how he, being

being a Common-wealth's-man and a Proteſtant, could perſecute; I pleaded with the Unnaturalneſs, the Unchriſtianity and Imprudence of ſuch proceedings, and preſt our Reaſons earneſtly, but tenderly upon him: he aſſaulted us with ſeveral Objections, but, bleſſed be the Lord, they were moſtly fictitious, and therefore eaſily removed and anſwered: He alſo promiſed me, That if I would write to the Senate a Remonſtrance of the Caſe of our Friends, and expreſs my Requeſt therein, and incloſe it to him, he would both preſent it and get it to be read, and make it appear, that he was not ſo much our enemy as we lookt upon him to be: I promiſed to ſend him ſome Books containing a Defence of our Principles, which were accordingly put into the hands of *Eliza. Haesbert* to deliver him in my name. Having taken our leave of the Old Woman and her Daughters, and a Man-friend reſiding in that City, and left the bleſſings and peace of our God amongſt them.

We

We took Ship for *Lier*, where we arrived the next morning; thence we took Waggon for *Bremen*, where we came safe, through the Lord's goodness the next day, where we met our Friends and Companions *G. Keith* and *B. Burly*, who were come hither some hours before us from *Amsterdam*. In this City there is a work of the Lord begun, though yet obscurely: We had a travel upon our spirits, that the blessed and precious Truth of our dear Lord and Master might find a place to rest its foot upon; to that purpose we wrote to two Ministers under some Suffering from their Brethren, because of their great zeal against the formality and deadness of the so called reformed Churches: This we sent by a Merchant, who we formerly met at *Herverden*: With some difficulty we got to them, but the person chiefly struck it was shy to speak with us, his reason was this, it was known that we were in Town, and it was one of the accusations against him, that he was

Lier. 17th. 2. *Bremen.* 7th. Month. 3. 18.

a Fosterer of all the strange Religions that came through the Town : Also he was then actually under Process, and that the People that had heard of the innocency of his cause conceived a prejudice against our Name, though it might be without cause ; he could not at present confer with us, and said he was sorry for it with all his heart, but what we should say to his Brother should be the same as if it been said to him, to whom he referred us, however I took hold of his Arm and said, I have this Message to deliver to thee, that I may disburden my self before the Lord, which was this : Mind that which hath touched thy heart, let that guide thee, do not thou order that, consult not with Flesh and Blood, how to maintain that cause, which Flesh and Blood in thy enemies persecuteth thee for. He answered, rather than I will betray that cause or desert Christ, by Gods strength they shall pull my flesh of my bones : So he left us in his house, and truely we had a good time with his Com-

Companion the other Miniſter about three hours teſtifying unto him, that the day was come and coming in which the Lord would gather out of all Sects (that ſtand in the oldneſs of the Letter) into his own Holy Spirit, Life and Power, and in this the Unity of Faith and Bond of Peace ſhould ſtand, and therefore that he and all of them ſhould have an eye to the principle of God, that being turned to that, they might ſpeak from it, and that therein they would Glorifie God and be edified. So we parted leaving the man in a ſenſible and ſavoury frame. We viſited the Merchant twice and had a very good time with him, the man is of a loving and ſimple Spirit, and the Love of God opened our hearts to him often.

We alſo viſited Doctor *Johan Sophrony Cozack*, an odd *Compoſitum* of a man, he had great and ſtrange openings, he hath writ ſeveral hundred tracts, ſome of them are now printed at *Amſterdam*, he is a great enemy to the Prieſts, and in ſociety with none, of

of a merry yet of a rough disposition, without any method or decency in his Cloaths, Food, Furniture and Entertainments; he wants but three of fourscore, yet of a wonderful Vigor and pregnancy, we were twice with him, and we have reason to think he was as loving to us as to any body, and truly he did show at parting some serious and hearty kindness; but we could fasten little upon him as to God's Power, or any inward sense of us or our testimony, yet we had little to object against what we had said, nay, some things were very extraordinary.

From him we went to Doctor *Belingham*, an *English* Physitian a man of a lowly and tender spirit, who received us in much love, lamenting when we left him, that he had no more time with us. At the Inn we had frequent opportunity to declare the way of Truth, and we must needs say, we were heard with patience and Sobriety, particularly of a Doctor of Law who lodged at the house, and an ancient Man of *Kiel* in *Holstein*, we left

left Books amongst them all, and in the Love and Fear of God we took our leave of them on the fifth day after dinner, and begun our journey towards *Herwerden* the Court of the Princess, where we arrived on the Seventh day in the morning every way well, through the Mercies of the Lord. We sent to inform her of our arrival, and to know what hour it would be convenient for us to visit her, who returned us this answer, that being then imployed in the business of her Government, it would be the 2d. hour in the afternoon before she could be at leasure. The time being come we went to visit her, and found her and the Countess ready to receive us, which they did with much love and tenderness: I observed them to be much lower than ever, and that our former blessed opportunities had had a blessed effect upon them. That afternoon was imployed in the narrative of our travels, which they heard with great attention and refreshment, the whole discourse ended with a precious little

7th. Month. *Herwerden.* 7. 22.

meeting

meeting. The houſe being clear o Strangers, they both earneſtly preſ us to ſup with them, which being no well able to decline, we ſubmitted to At Supper the Power of the Lord came upon me, and it was a true ſupper to us, for the hidden *Manna* was manifeſted amongſt us, yea a bleſſed Meeting it proved to us : O the reverent tenderneſs and lowly frame o Spirit that appeared this Evening both in the Princeſs and Counteſs. The *French*-woman we found greatly improved both in her Love and Underſtanding, yea, ſhe is very zealous and very broken, ſhe was always with us on theſe occaſions. After ſupper we returned to the Princeſſe's Chamber, where we ſtayed till it was about 10. at Night, at parting I deſired the Princeſs would give us ſuch another opportunity next day, being the firſt day of the Week, as we had the laſt time we were with her ; ſhe anſwered me, *With all my heart, But will ye not come in the Morning too?* I replied, *Yes willingly, What time wilt thou be ready to receive us*, ſhe anſwered, *at 7.* A-

About 7 the next Morning we came, about eight the Meeting began and held till Eleven, several Persons of the City, as well as those of her own Family being present, The Lord's power very much affected them, and the Countess was twice much broken as we spoke. After the People were gone out of the Chamber, it lay upon me from the Lord to speak to them two, the Princess and the Countess, with respect to their particular conditions, occasioned by these Words from the Countess; *I am fully convinc'd, but O my Sins are great.* Whilst I was speaking, the glorious Power of the Lord wonderfully rose, yea, after an awful manner, and had a deep entrance upon their Spirits, especially the Countesse's, that she was broken to pieces, God hath raised, and I hope fixt his own Testimony in them. *7th. Month. 8. 23.*

We returned to our Inn, and after dinner we came back to the second Meeting on that day, which began about the second Hour in the after-

noon: And truly the Reverent, Bleſſed, Sure Word of Life was divided aright, the precious ſenſe of Truth was raiſed in the Meeting; There came more of the City than in the morning, and we were much comforted in the Lord's power that was with us. For the Truth had paſſage, and the hungry were ſatisfied, and the ſimple-hearted deeply affected: This day at both Meetings was one of the Princeſs's Women, that never was at Meeting before, and ſhe (though very ſhy of us the laſt time) became tender and loving to us, ſhe was truly reacht. O, magnified be the Name of the Lord, whoſe preſence was with us, and whoſe arm ſtood by us. After Meeting the Princeſs preſt us to ſtay and ſup with her, pleading the quietneſs of the Family, and that they were alone; At Supper (as the night before) it was upon me to commemorate the Goodneſs of the Lord, his daily Providences, and how pretious he is in the Covenant of Light to the dear Children, and Followers of the Light.

Light. Great was the reverence and tenderneſs that was upon the Spirits of both Princeſs and Counteſs at that inſtant. After Supper we returned to the Princeſs's Chamber, where we ſpent the reſt of our time in holy ſilence or diſcourſe, till about the tenth hour, and then we repaired to our Quarters.

7th. Month. 2. 24

Next morning about eight we returned to the Court, where the Princeſs and Counteſs were ready to receive us. The morning was imployed in very ſerious Conference, relating to the affairs, practice and ſufferings of Friends in *England*, with which they ſeemed greatly affected: When about the Eleventh Hour a ratling of Coach interrupted us. The Counteſs immediately ſtept out to ſee what was the matter, and returned with a countenance ſomewhat uneaſie, telling us, that the young Princes, Nephews to the Princeſs and the Graef of *Donaw*, were come to viſit her; upon which I told them, we ſhould withdraw, and return to our Lodg-

ing; but intreated, that for as much as we were to depart that night with the Poſt-Waggon, we might not be diſappointed of a farewell Meeting with them; and the rather, for that I had a great burden upon my Spirit, which they readily complied with, telling me, theſe perſons would onely dine and be gone. As we went to the door, the Counteſs ſtept before us, and opened it for us; and as I paſt by, ſhe lookt upon me with a weighty countenance, and fetcht a deep ſigh, crying out, O the cumber and entanglements of this vain World! they hinder all good; Upon which I replied, looking her ſteadfaſtly in the face, O come thou out of them then.

After we had dined in our Lodging, ſomething being upon me to write to the Profeſſors of that Country, I went up to my Chamber that I might be the more retired; juſt as I was about the concluſion of the Paper, cometh the Steward of the Houſe to the Princeſs, with this Meſ-

ſage.

ſage, That the Princeſs intreated us to come to her, for the Graef of *Donaw* had a great deſire to ſee us, and to ſpeak with us; this brought a freſh Weight and Exerciſe upon us; but committing all to the Lord, and caſting our care upon him, we went.

Being arrived, the Graef approacheth us in *French*; at firſt took no great notice of our inceremonious behaviour, but proceeded to inquire of us our ſucceſs in our Journey, and what we found anſwering our Journey and Inclinations. Then we fell to points of Religion, and the Nature and End of true Chriſtianity, and what was the way that leadeth to the Eternal Reſt. After ſome ſhort debate about compleat ſatisfaction in this life, we both agreed that Self-denial, Mortification and Victory was the Duty, and ought to be the endeavour of every ſincere Chriſtian.

From this I fell to give him ſome account of my Retreat from the World, and the inducements I had thereto, and the neceſſity of an inward work,

with which he seemed much pleased
After this he fell to the Hat, &c. Thi
choaketh; and the rather, because i
telleth tales; it telleth what peopl
are; it marketh Men for Separatists
it's blowing a Trumpet, and visibly
crossing the World, and that the fea
of Man (greatly prevalent with too
many serious people in that Land)
cannot abide, starteth at, and run-
neth away from him; howbeit the
Lord enabled me to open the thing
to him, as that it was no plant of
God's planting, but a weed of Dege-
neracy and Apostacy, a carnal and
earthly Honour, the effect, feeder and
pleaser of pride and of a vain mind,
that no advantage redounded to
mankind by it; and how could they
that ought to do all to the glory of
God, use that vain and unprofitable
custom, which cannot be done to the
glory of God. I intreated him seri-
ously to consider with himself the
rise and end of it, whence it came,
whom it pleased, and what that was
that was angry that it had it not? I

also

alſo told him of the ſincere and ſerviceable reſpect which Truth ſubſtituteth in place thereof, and exhorted him to Simplicity and Poverty of Spirit, to believe that Jeſus he profeſſed to be his Saviour, whoſe outſide as well as Doctrine pleaſed not the Jews, and ſo we parted; he took his leave of the Princeſs, and then of us with great Civility.

After he was gone, the Princeſs deſired us to withdraw to her Chamber, and there we began our farewell Meeting; the thing lay weighty upon me, and that in the deep dread of the Lord: and eternally magnified be the Name of the Lord that overſhaddowed us with his Glory; his heavenly, breaking, diſſolving Power richly flowed amongſt us, and his miniſtring Angel of Life was in the midſt of us: Let my Soul never forget the Divine Senſe that overwhelmed all, at that bleſſed farewell I took of them much opened in me of the Hour of Chriſt's Temptation, his Watchfulneſs, Perſeverance and

Victory : about the ten Virgins, what the true Virgin was, the true Oyl and Lamp ; what the Bridegroom, his Door, Chamber and Supper : and in conclusion, that torrent of heavenly melting Love that we were all deeply affected ; I fell on my Knees, recommending them unto the Lord, crying with strong Cries for their Preservation, and beseeched the Lord's Presence with us, and so ended.

After some pause, I went to the Princess and took her by the hand, which she received and embraced with great signs of a weighty kindness, being much broken, I spoke a few words apart to her, and left the Blessing and Peace of Jesus with and upon her. Then I went to the Countess, and left a particular Exhortation with her, who fervently beseeched me to remember and implore the Lord on her behalf. From her I went to the French-woman, and bid her be faithful and constant to that which she knew ; she was exceedingly broken,

ken, and took an affectionate and reverent Leave of us.

Then I ſpoke to the reſt, and took leave ſeverally of them; my Companions did all the like. They followed us to the outward Room, and there it was upon me to ſtep to the Counteſs, and once more to ſpeak to her and take my leave of her, which ſhe received and returned with great Senſe, Humility and Love. So turning to them all, my Heart and Eye to the Lord, I prayed that the Fear, Preſence, Love and Life of God, with all heavenly Bleſſings, might deſcend and reſt with and upon them then and for ever.

Home we went for our Lodging, clear'd the Houſe, exhorted the Family, left Books, and then took Waggon for *Weſel* about 200 Engliſh Miles from *Herwerden*, we rid three Nights and Days without lying down on a Bed, or ſleeping, otherwiſe than in the Waggon, which was only covered with an old ragged Sheet; the Company we had with us

7th. Month. 3. 25. 4. 26.

us made Twelve in number, which much ſtreightned us; they were often, if not always Vain, yea, in their religious Songs, which is the faſhion of that Country, eſpecially by Night, they call them *Luther's Songs*, and ſometimes *Pſalms*: We were forced often to reprove and teſtify againſt their Hypocriſy, to be full of all vain and often prophane Talk one hour, and ſing Pſalms to God the next; we ſhewed them the Deceit and Abomination of it. We paſſed through ſeveral great Towns by the way, as *Lipſtad*, *Ham*, &c. many Diſcourſes we had of Truth, and the Religion and Worſhip that was truly Chriſtian, and all was very well; they bore what we ſaid. But one thing was remarkable that may not be omitted. I had not been ſix hours in the Waggon, before an heavy weight and unuſual oppreſſion fell upon me, yea, it weighed me almoſt to the Grave, that I could almoſt ſay, *My Soul was ſad even unto Death*; I knew not at preſent the Ground of

this Exercise, it remained about 24 hours upon me; then it opened in me that it was a travel for the Seed, that it might arise over all in them I had left behind, and that nothing might be lost but the Son of Perdition. O the strong Cries and deep Agonies, many Tears and sincere bowings and humblings of Soul before the Lord, that this holy sense which was raised in them, might be preserved alive in them, and they for ever in it, that they might grow and spread as heavenly Plants of Righteousness to the glory of the Name of the Lord.

The Narrative from the 27th of the 7th Month inclusive, to the 10th of the 8th Month exclusive, is inserted in the following Letter to the Countess of *Hornes*, beginning in *P.* 220. and ending with *P.* 244.

For Anna Maria de Hornes, *ſtiled Counteſs of* Hornes, Herwerden *in* Germany.

My dear Friend,

O That thou mayeſt for ever dwell in the ſweet and tender Senſe of that divine Love and Life which hath viſited thy Soul, affected and overcome thy heart: O tell me, hath it not ſometimes raiſed thy Spirit above the World, and fill'd thee with fervent and paſſionate deſires, yea, holy reſolution to follow Jeſus thy bleſſed Saviour; who hath given his moſt precious Blood for Thee, that thou ſhouldeſt not live to thy ſelf, but to him that hath ſo dearly purchaſed thee. O the Retired, Humble, Reverent Frame that I have beheld thee in, when this bleſſed life hath drawn thee into it ſelf, and adorned and ſeaſoned thee with its own heavenly Vertue; beautifying thy very Countenance beyond all the vain and fooliſh Ornaments of the wanton Daughters of Sodom *and* Egypt, *(for therein are Charms not known to the Chil-*

hildren of this World) O that this ho- and chaſt Life may be always pretious ith thee, and that thou mayeſt be for ver chaſtly kept in the Love and Fellow- hip of it : That out of this World's na- ure, ſpirit and practice thou mayeſt be edeemed by him who is the Way, the ruth and the Life, who as thou watch- ſt with thy holy vigilance will not only laily manifeſt the Devices of the Enemy o thee, but ſave thee from him. For hriſt's work in thee is thy ſanctificati- n, as it is in him his Father's Will, as e ſaid of old to his Diſciples, This is he Will of God even your Sanctifica- ion. *O my dearly beloved Friend ! be edfaſt, immoveable, without wavering, nd work out thy great Salvation with ear and trembling, and loſe not that weet and precious Senſe that the Lord ath begotten in thee, it is ſoon loſt, at eaſt weakened, but hard to recover, herefore let not the Spirit of the World n any of its appearances, vain Company, nneceſſary Diſcourſe or Words, or world- y Affairs prevail upon the civility of thy Nature, ; for they will oppreſs the inno-*

cent

cent Life, and bring grievous weights and burdens upon thy Soul, and prolong the coming of the Lord, whom thou lookeſt for, and put the Day of thy Redemption a far off. O beware of this compliance! Let me put thee in mind of that ſenſible reſolution ſo frequently and ſo paſſionately repeated, Il faut que je rompe, Il faut que je rompe. *Ah this ſpeaketh a weight, this weight a ſenſe, and this ſenſe a ſtrong Conviction. Now be aſſured, that till Obedience be yielded to that preſent manifeſtation and conviction, the good things deſired and thirſted after can never be Enjoyed.*

Wherefore, my dear Friend, be faithful, and watch againſt the Workings of the Spirit of this World in thy ſelf; that the Nature and Image of it in all things may be crucified, that thou mayſt know an entire Tranſlation with holy Enoch, *and walk with God. Jeſus the holy Light, is this Croſs and Power of God, that killeth and maketh alive, and he is the heavenly Vine too, if thou abideſt in him, thou wilt bring forth fruit, but if thou abideſt not in him, thou wilt not*

bring

ing forth that fruit, in which his hea-
nly Father only can be glorified. O
e what the mind dayly abideth in. O
y Soul is even raviſht with the ſence
that holy and quiet habitation. In
e, *ſaith he,* you ſhall have peace, but
the World trouble, however be of
od cheer I have overcome the
orld, I am not of the World: *as if*
had ſaid, I am not of the Worlds ways,
orſhips, Cuſtoms nor Faſhions, for what,
er is of the nature and ſpirit of this
orld hath no part in me, and as I am
t of this World, neither are you of this
rld, for I have choſen you out of the
rld, out of the invention, out of the
rſhips and faſhions of the world; you
e to leave them all, to come out of
em all, and live and walk as Pil-
ims in the world, that is ſtrangers:
what? To the life and practice of the
orld, not uſing but renouncing the vain
ſtoms and Ceremonies, yea, the whole
nverſation of the World, remembring
t the friendſhip of this World is En-
ty with God, and what if the World
e you, it hated me firſt, and the Diſ-

ciple is not greater than his Master, nor the Servant than his Lord; if you were of the World, the World would love you and not reproach and persecute you; for the World loveth its own. O my dear Friend, mayst thou be perfectly sensible what it is not to be of this World. But there is yet a farther mystery in these Words, not discerned even of many, in whom some tenderness and inquiry is begotten, much less of the worldly Christians. This World hath a false Earth and a false Heaven, a false Foundation, and a false Joy; not only gross Wickedness, but Iniquity in a Mystery inwardly and outwardly. The Whore, false Prophet and Dragon, and all their Offspring are here concerned: This is their World, that must be burnt with fire, that Christ is not of, nor his true Disciples. O the Light of Jesus discovereth it! And he is that spiritual Solomon *that giveth true judgment, and that saveth the living Child, the true Birth, giving it to the right Mother, and not to the false pretender. And all that hear his voice and follow him, shall receive*

receive true Light, discerning and Judgment, to whom all Judgment is given: They shall know his Voice from Man's.

There are two Trees of differing Natures that have contrary Fruits and Leaves, the one is the Tree of Life, that is Christ, the other the Tree of Death, and that is Satan, the fruit of the one giveth life, the fruit of the other bringeth Death; the leaves of the first Heal, the leaves of the last Poison, many that discern the Tree cannot clearly distinguish the Branches: And those that see many Arms and Branches cannot distinctly behold the fruit, much less the leaves, this cometh by the gradual Discoveries and Revelations of the Light of Jesus, the Word of God, as it is daily received, and daily obeyed; yea, and that Word the Ax and Sword of the Almighty to cut it down, daily feel the strokes of this eternal searching Light and Word at the very root of this corrupt Tree, this evil one, and his corrupt Nature, Works and Effects, for which end Jesus Christ is come, and therefore is called a Saviour, which is little known in truth to the Christians of

this World. Ah, my dear Friend, tho knoweſt this Word, yea, thou haſt fe it, O hide it in thy heart! Treaſure i up it up in thy Soul and love it, and a bide with it for ever. Alas! Whethe ſhouldſt thou go? This hath, and is th the Word of Eternal Life, daily there fore watch and wait that thou mayeſt b grafted more and more into it, that tho mayeſt live and grow by the virtue an life of it, and that it may grow in th heart, as it grew among the firſt Chri ſtians, the holy followers of the perſecu ted Jeſus; and when it ſearcheth th Wound, and cutteth away thy dead fleſh yea, when it ſeparateth between the Sou and the Spirit of this World, and divi deth between Joints and Marrow, whe it cutteth off the right hand, and pluck eth out the right eye. O watch unt Prayer, and pray that thou mayeſt en dure! O keep the holy patience of thi pure and living Word, and this ver Word will keep thee in the hour of th ſharpeſt Trials and ſoreſt Tribulations O all virtue is in it! O 'tis a trie Word, a ſure refuge, the ſtaff and ſtrengt

of the Righteous in all Ages. 'Twas David's *Teacher and Buckler, a Light to his feet, and a Lanthorn to his Paths; Walk thou in the Light thereof, and thou shalt not stumble; in this word is life, as in the root, and this life is the Light of Men: They that receive and love the Light of it, will therein receive divine Life from it to live to God; this is the bread of God, that cometh from God, and feedeth and leadeth up to God, by this only that which is born of God liveth, and is nourished; this is that Carcass to which the wise Eagles gather, see thou gatherest to no other, nor feedest on no other. This is that hidden* Manna *that cometh from heaven that feedeth God's* Israel; *the World hath a* Manna *but it perisheth, but this endureth for ever, for 'tis not of Man nor from Man but immortal and from God, hid from the knowledge of all the vain Christians in the World: So that the* Israel *of God can say to the Children of this World, and that in Truth and Righteousness, we have a Bread you know not of. For this* Manna *wait daily that thou mayst be*

ſtrengthened in thy wilderneſs-travel t
the Land of Eternal Reſt. Wherefor
labour not for the Bread that periſheth
that is the Bread of Man's inventing
and making, which cometh from below,
and profiteth not, becauſe it giveth not
life eternal. But labour thou (my dear
Friend) for the Bread that never periſh-
eth, that endureth for ever, and that
giveth life eternal to all that feed upon
it. O caſt thy care upon this Word, love
it, and dwell with it, wait daily upon it,
hear its Voice only and follow it, for it
bringeth the Soul to the eternal Habita-
tion of reſt and glory. Yea, when all
Fleſh wither, and the beauty thereof fade
away, this Word, and they that are graf-
ted in ſhall abide for ever. O that this
may be thy choice, and it ſhall be thy
Diadem, and thy Eternal Crown and
Glory.

Theſe are the fervent deſires, and
theſe the daily prayers of my Soul to the
God of my Salvation for thee, not only
that nothing in thee may be loſt beſides
the Son of Perdition: But that thou
mayſt caſt off every weight and burden,
and

and that Sin that doth so easily be-set thee, that grieveth, boweth and oppresseth thee: Under the heavy weight of which thou groaneſt and ſigheſt that the Redeemer would come from Zion *to deliver thee. O give not heed to the Enemy, the falſe accuſer, that ſeeketh to devour that which is begotten of God in thee, neither look upon thy own Sins, Burdens, or Weakneſſes, but lift up thy head and look to Jeſus, the Author of thy bleſſed Viſitatiou, and wholly hunger and thirſt after him, the ſpiritual brazen Serpent that healeth and relieveth all that in Faith and full Aſſurance look to him. Want of looking to him, hearing and obeying him, and having true faith in him, is the cauſe both of all the Preſumption and Deſpair that are at this day. He did no mighty things of old in thoſe places where they believed not. O faint not, look not back, remember the holy Ancients, the holy Pilgrims of Faith, the Royal Generation of Heaven,* Heb. 11. *Thou believeſt in God, believe alſo in him for the Work's ſake that he has already wrought in thee:*

He will minister to thee, as he was ministred unto by his Father's Angel in the Hour of his Abasement and great Temptation. O watch and be faithful, and thou shalt be a noble Witness for the Lord.

Once more let me expostulate with thee, would thou overcome the Enemies of thy Soul's peace, and enjoy the delightful presence of the Lord with thee, then keep nothing back, let nothing be withheld that he calleth for, remember that Saul *of old lost his Kingdom, for keeping that alive, which he should have slain: Thou knowest what befel* Ananias *and* Saphira *outwardly. But be thou like the poor Widow of old, that therefore gave more into the Treasury than all the rest, because they reserved the greatest part to themselves, but she gave all she had. O blessed are they that make no Bargains for themselves, that have no reserves for Self, neither consult with Flesh and Blood, nor in any Sense conform to the least Ceremony which is born of them: But that submit their Wills in all things to the Lord's, that*

they

they may be made perfect through Sufferings as Christ was. Read me in the mystery of Life, I speak not of deserting or flinging away all outward Substance, but that thy Heart may reign above all Visibles, and make God its Treasure, and never rest in any thing of this lower World, or short of Christ the Eternal Rest of all the Seed of Faith.

Here beginneth the Narrative.

THE Lord brought us well to *Wesel* on the fift day after we left *Herwerden*, having some Service by the way: At *Wesel* we had a good time with Dr. *Schuler* and *Rosendale*, and the Woman we mentioned to thee, but the Taylor was shy and fearful of coming to us at the Doctor's. 27. 7th. Month. *Wesel.*

The next day we went towards *Duysburgh*, we visited the *Schult* or Chief Governour that Night, whom we found at home, he received us with much Kindness. His Wife and 28th. *Duysburgh.*

Sister, we fear, have been shaken in their good belief of our Testimony, since we were last there, some Fowls of the Air have devoured the Seed that was sown. O that sweet and tender frame in which we left them the time before! however the entrance we had upon the Spirit of the *Schult*, a little consolated us. Hence we sent *Maria*, *Martha*'s Friend, a Letter, desiring him to let us have his Answer the next Night at *Dusseldorp*, inclosed to *Neander*, when and where we might see him, either at *Dusseldorp*, *Mulheim*, or *Duysburgh*, and if it were possible, we would gladly visit the Countess of *Bruch*.

29th. *Dusseldorp.* We got early to *Dusseldorp*, next day, being the last day of the Week: but *Neander* was gone to *Mulheim*, in order to Preach on the Morrow; so that we were disappointed of our Intelligence.

8. 30. *Ceulen.* Next Morning we went towards *Ceulen*, and there arrived that Evening.

The

The next day we had a good opportunity with *van Durando* and *Docemius* at the Houſe of the latter, and that Afternoon took Boat for *Duſſeldorp*. Where arriving next Morning we preſently ſent for *Neander*, who came to us, and three more in company; we had a bleſſed meeting with them, and one of the three that came with him, our Souls were exceedingly affected with. The Meeting done, they went away, but *Neander* returned, and firſt of our Letter to *Mulheim*, we found by him (as alſo at our return to *Duysburgh*) that *Kuper* was ſo far from endeavouring our viſit to the Counteſs, that he would not meet us himſelf either at *Duſſeldorp*, *Mullheim*, nor *Duysburgh*: nay, it did not pleaſe him to ſend us an Anſwer, much leſs any the leaſt Salutation, I confeſs it grieved us. Now for *Neander*, the Young Man hath a Zeal for God, and there is a Viſitation upon him, my Soul deſireth that it may not be ineffectual: but I have a great fear upon

2. 1. 8th. Month. *Duſſeldorp.*

3. 2.

upon me, for this I know certainly from the Lord God that liveth for ever, and I have a Cloud of Witneſſes to my Brethren, that Retirement and Silence before God, is the alone way for him to feel the heavenly gift to ariſe, and come forth pure and unmixt; this only can preach for God, pray to God, and beget People to God, and nothing elſe. But alas, his office in that Family is quite another thing; namely to perform Set Duties of fixt times Pray, Preach, and Sing, and that in the way of the World's Appointments. His very office is *Babyloniſh* namely, a Chaplain; for 'tis a Popiſh Invention: In the good old time Godly *Abraham* that was a Prince and *Joſhua* a great General, and *David* a King, with many more, inſtructed their Families in the knowledge and fear of God: But now People are too Idle or too Great to pray for themſelves, and ſo they worſhip God by Proxy. How can a Miniſter of the Goſpel be at the

be

beck of any Mortal living, or give his Soul and Conſcience to the time and appointment of another? the thing in it ſelf is utterly wrong, and againſt the very Nature and Worſhip of the new and everlaſting Covenant. You had better meet to read the Scriptures, the Book of Martyrs, &c. if you cannot ſit and wait in ſilence upon the Lord, till his Angel move upon your Hearts, than to uphold ſuch a formal, limited and ceremonious Worſhip: this is not the Way out of *Babylon*. And I have a deep ſenſe upon my Soul, that if the Young Man ſtrive beyond the talent God hath given him to anſwer his Office and fill up his Place, and wait not for the pure and living Word of God in his Heart to open his Mouth, but either ſtudieth for his Sermons or ſpeaketh his own Words, he will be utterly ruined. Wherefore, O Dear Friend, have a care thou art no Snare to him, nor he to thee: Man's Works ſmother and ſtifle the true life of Chriſt, what have you to do but

to

to look to Jesus the Author of the holy desires that are in you, who himself hath visited you, tempt not the Lord, provoke not God, what should any Man Preach from, but Christ? and what should he Preach people too, but Christ in them the hope of Glory? Consider nothing feedeth, that which is born of God, but that which cometh down from God, even the Bread of God which is the Son of God, which giveth his life for the World, feel it and feed on it, let none mock God nor grieve his eternal Spirit that is come to seal them up from the mouth of Man that hath deceived them: that Jesus the anointing may teach them and abide with them for ever. Be stedfast and immoveable, and this will draw the Young Man near to the Lord, and empty him of himself and purge away mixtures, and then you will all come to the Divine Silence: and when all Flesh is silent before the Lord, then is it the Lord's time to Speak, and if you will hear

your

your Souls ſhall live. O my Soul is in great pain, that you may be all chaſtly preſerved in that divine Senſe begotten in your Hearts by the eternal Word of God that abideth for ever, that nothing may ever be able to extinguiſh it. But more eſpecially thou, my Dear Friend, mayeſt be kept in faithfulneſs: for the Lord is come very near to thee and thou muſt begin the Work, the Lord God expecteth it at thy hand: if one Sheep break through the reſt will follow; wherefore watch, O watch, that thou may'ſt be ſtrengthned and confirmed, and ſtrengthen all that is begotten of God in that Family, by thy weighty, ſavoury and circumſpect life. O how is my Soul affected with thy preſent condition! it is the fervent Supplication of my heart, that thou may'ſt through the daily obedience of the Croſs of Jeſus, conquer and ſhine as a bright and glorious Star in the Firmament of God's eternal Kingdom: So let it be, Lord Jeſus. *Amen.*

We

We tenderly, yet freely ſpoke our hearts to him before we parted, which done, in God's love we took our leave of him and *Duſſeldorp*, *Duysburgh.* and got that Night to *Duysburgh*, being the third Day of the Week. We firſt viſited Dr. *Maſtricht*, a Man of a good natural Temper, but a rigid *Calviniſt*. I perceived by him that they held a Conſultation about ſeeing us at *Bruch*; but they all concluded, it was beſt to decline meeting with us, becauſe of the *Graef*, he being ready to fling our Name in reproach upon them in his diſpleaſure, and this would confirm him in his Jealouſies of them. This might excuſe the Counteſs but by no means *Kuper*, and if he had any ſenſe, *Maſtricht* was there with them, upon deſign to fruſtrate the hopes we had conceived of meeting with her. We from thence deſcended to other things of weight and in love and peace parted.

From his Houſe we returned to our Inn, and after Supper we vi-

ſited

ited the *Schult*, who with much civility and some tenderness received us: his Sister also came to us, and we had a good little Meeting with them, and our God was with us, and his pure and tender life appeared for our Justification, and pleaded our innocent Cause in their Consciences, and so we parted with them, leaving our Master's Peace amongst them.

The next day we came to *Wesel*, being the 4th day, where we understood by Dr. *Schuler* that thy Sister desired, that we would be so kind as to see her when we returned; upon that we went and visited her, she received us very kindly. Thy Brother in Law's two Sisters were present, we stayed with them at least two Hours. Many Questions she put to me, which I was glad to have an Opportunity to Answer, for it made way for a Meeting; she intreated us to come again if we stayed, and told us, our Visit was very grateful to her; adding,

3. 8th. Month. *Wesel.*

adding, That becauſe we paſt her by the laſt time, ſhe concluded with herſelf we had no hopes of her; with more to that effect. From thence we went to Dr. *Schuler*'s, who freely offered us his Houſe for a Meeting next day; and indeed, the Man is bold after his manner.

5. 4. The next day about Seven, I writ a Billiet in French to thy Siſter, to inform her of the Meeting to begin about Eight. She came and her two Siſters with her, there was *Roſendale*, Colonel *Copius* and his Wife, and about three or four more, and to our great Joy the Lord Almighty was with us, and his holy Power reached their Hearts, and the Doctor and *Copius* confeſſed to our Teſtimony.

The Meeting laſted about three Hours, being done, we took our leave of them in the Spirit of Jeſus, and ſo returned to our Inn. The Taylor all this while afraid of coming to our Inn, or to the

Doctor's

Doctor's to the Meeting : great ears have overtaken him, and the poor Man liveth but in a dry land : After Dinner, we visited *Copius* and *Rosendale*, and at *Copius*'s we had a blessed broken Meeting, he, his Wife, *Rosendale*, his Wife, and another Woman (Wife to one Mr. *Willick*'s Brother) present, they were extreamly affected and overcome by the Power of the Lord, it was like one of our *Herwerden* Meetings; indeed, much Tenderness was upon all their Spirits.

This done, and having left Books both there and with thy Sister, we left *Wesel* with Hearts full of Joy and Peace : and let me say this, That more kindness, more openness, we have scarcely found in all our Travels. O that this blessed Sense may dwell with them. A Seed there is in that place God will gather; yea, a noble People he will find out : And I doubt not but there will be a good Meeting of Friends

in that City before many Years go about; my love is great to that place. O how God is our dear Lord to us, who helpeth our Infirmities and carrieth through all Oppoſition, and feedeth us with his Divine Preſence in which is Life; his Candle hath hitherto reſted on our Tabernacle, and he hath made us glad in his own Salvation; Eternal Glory to his excellent Name.

8th. Month. 6. 5. Cleve. We immediately took a Poſt-Carr and came next day about two in the Afternoon to *Cleve*, where we had a very pretious Meeting at an honeſt Procurator's Houſe, who received us with much love; four or five more were preſent, all Grave and Tender, our Hearts were greatly affected with their love and ſimplicity; We alſo viſited the Lady *Hubner*, who was kind to us.

8th. Month. 7. 6. Utrecht. Next Morning we ſet out for *Nimeguen*, and thence immediately to *Utrecht*, where we arrived that Night, and took the Night-boat for *Amſter-*

Amsterdam; because of a pressure upon my Spirit to be next day at the Meeting, and the rather having intimated as much from *Ceulen*.

We arrived in the Morning at *Amsterdam*, where we found our dear Friends generally well, the City much Alarm'd, and great Curiosity in some, and Desires in others to come to the Meeting; we had a very great Meeting, and many People of note resorted. God's Gospel Bell was rung, the great Day of the great God sounded, and the Dead was raised, and much tenderness appeared in several. O blessed be the Name of the Lord, whose Work and Testimony prospereth. 1. 7. *Amsterdam.*

The next day was spent in divers Affairs relating to the Truth. 2. 8. 5.

The day following we had a Meeting with *Galenus Abrahams* (the great Father of the *Socinian Mennists* in these Parts) accompanied with several Preachers and others 3. 9.

of his Congregation, divers of ou Friends were alſo preſent. It con tinued about five Hours, he affirme in oppoſition to us, That *there wa no Chriſtian Church, Miniſtry, or Com miſſion Apoſtolical now in the World* but the Lord aſſiſted us with his Wiſdom and Strength to confoun his Attempts.

Here endeth the Narrative.

I intend a Viſit to the Hague, *t the Lady* Overkirks, *Siſter of the* Somerdikes, *and ſome others that have ſober Characters of Truth and Friends; and thence to* Rotterdam, *where I have much to do, both with reſpect to Meetings and the Preſs,* G K. *and* B F. *go with me.*

Thus, my Dear Friend, have I given thee a tedious Narrative, yet I hope not altogether unpleaſant; perhaps the brevity of my Letters here-

hereafter may beſt Apologize for the length of this: However, I conſider two things; one is, That thou haſt time enough one time or other to look over it: And next, That I have plentifully, as were thy requeſts, demonſtrated, I have not forgotten thee. O Dear Friend, let us live and remember one another (now abſent) in that Divine Senſe in which the Lord God diſſolv'd our Spirits when together. O the Unity of this Faith, the Purity of this Love, and the Bond of this Peace. The Lord Jeſus be with thy Spirit, and keep thee in this the Hour of thy Temptation; that thou mayeſt come forth as Gold ſeven times tryed; ſo ſhall thy Teſtimony ſhine for the God that hath called thee, and he will reward thee with Honour, Glory, and Eternal Life. *Amen.*

Thus, ſaith the Lord, I remember thee, the kindneſs of thy Youth, the love of thine Eſpouſals, when thou wenteſt after me in the Wilderneſs,

in a Land that was not sown. Jerem 2. 2.

Dear Friend, consider this yet a gain, *The way of the just is Uprightness, thou most upright do'st weigh the Paths of the Just, yea, in the Way of thy Judgment, O Lord, have we waited for thee, the desire of our Soul is to thy Name, and to the Remembrance of thee.*

With my Soul have I desired thee in the Night; yea, with my Spirit within me will I seek thee early, for when thy Judgments are in the Earth, the Inhabitants of the World will learn Righteousness.

Lord thou wilt ordain Peace for us, for thou hast wrought all our Works in us.

O Lord our God, other Lords besides thee have had Dominion over us; but by thee only we make mention of thy Name.

Lord in trouble have they visited thee, they poured out a Prayer when thy chastning was upon them.

Like

Like as a Woman with Child that draweth near the time of her Delivery is in Pain, and cryeth out in her Pangs, so have we been in thy Sight, O Lord.

We have been with Child, we have been in Pain, we have as it were brought forth Wind, we have not wrought any Deliverance in the Earth, neither have the Inhabitants of the World fallen.

Thy dead Men shall live together with my dead Body shall they arise; awake and Sing ye that dwell in the Dust, for thy Dew is as the Dew of Herbs, and the Earth shall cast out the dead.

Come my People, enter thou into thy Chamber, and shut thy door about thee; hide thy self as it were for a little moment, until the Indignation be overpast.

For behold, the Lord cometh out of his place to punish the Inhabitants of the Earth for their Iniquities; the Earth also shall disclose her Blood,

and shall no more cover her Slain Isa. 26. 7, 8. to 21. So come Dear Lord Jesus that was dead, but is alive and liveth for ever. *Amen.*

Very dearly Farewell.

Thy Friend that faithfully

Travelleth for thy Redemption,

Amsterdam. 10*th.* of the 8*th.* Month, 1677.

W. P.

The

The same day we had a blessed Publick Meeting never to be forgotten, O the Majesty, Glory and Life that the Lord attended us with, our Hearts were deeply affected with his Presence; great Reverence and Brokenness was over the Meeting, more than I had seen. The Meeting done, we were opposed by a Preacher, who was closely encountred and pursued by several Merchants, &c. (not of us) that cryed *he was Rude and Ignorant*, and that they had *a Testimony for us*, who offered to Dispute in our Defence; but the Priest run away, they followed him till they housed him, &c. *8th. Month. 4. 10.*

It was upon me this day to engage *Galenus Abrahams* to a second Conference, that we might more fully debate and confute his grand Objections against the present Dispensation of Truth, and the heavenly Ministry witnessed among Friends: he refused not my offer

of

of a ſecond Meeting; but ſent me word, his Buſineſs would not give him leave to let it be any time this day, upon which the next was fixt for the Conference to begin at Eight, which accordingly it did, and held
5. 11. till One. The moſt impartial account of both theſe Conferences that I am briefly able to give followeth.

The Meeting ended, and having refreſht our ſelves, after a ſolemn leave taken of our dear Friends at *Amſterdam*, *G. F.* and I, went that Night to *Leyden*,, accompanied by
Leyden. *B. Furly*; coming there late at Night, we forbore to inquire after any worthy in that place.

8th. Month. 6. 12. But the next Morning we found out two, one a *German* of, or near *Darmſtad*, who not only expreſs'd much love to the Principle of Truth, and unto us the Friends thereof; but alſo informed us of a retired Perſon of great Quality that liveth about two hours back again towards

towards *Amsterdam*, at a Village called *Nortwyck*. Our Resolutions of being that Night at *Rotterdam*, and having the *Hague* to Visit by the way, made our return at that time unpracticable; however the Relation of the *German* concerning the good Inclinations of the great Man and his Wife, their disdain of the World, voluntary retreat from the Greatness and Glory of it rested strongly upon our Spirits. This Person presently conducted us to the House of one who had formerly been a Doctor in the University, and there left us: To this Person both *G. F.* and my self were more than ordinarily open, he was of a sweet, yet quick, wise, yet very loving and tender Spirit; there were few Strangers we felt greater love to; He assented to every thing we said, and truly his Understanding was very clear and open to the things that lay upon us to declare, and expres'd his firm

firm Belief of great Revolutions at hand, and that they ſhould terminate in the ſetting up of the glorious Kingdom of Chriſt in the World. What ſhall I ſay, the Man felt our Spirits and therefore loved us, and in the freſh ſenſe of that love, writ a Letter by us to a retired Perſon at the *Hague* like himſelf; which in ſeveral places of *Germany* was the way whereby we found out ſeveral of the retired People we viſited: After near two Hours time with him, we took Waggon for the *Hague*, leaving the Peace of God upon him.

Hague. The firſt thing we did there was to enquire out the Lady *Overkirk* a Perſon of a retired and religious Character, ſeparated from the publick Worſhip of that Country: She was at home, but her Husband with her, being a great Man of the Army of another Diſpoſition and Way of Living, hindred our Acceſs at that time.

The

The next Perſon we went to was a Judge at the Law of Chief Court of Juſtice in that Republick, he received us with great Reſpect, and a more than ordinary deſire to know the truth of our Faith and Principles: We declared of the things moſt ſurely believed amongſt us in the Power and Love of God: He made his Obſervations, Objections, and Queries upon ſeveral things we ſpake, to whom we replied, and explained all Mattters in queſtion, inſomuch that he declared himſelf ſatisfied in our Confeſſions, and his good Belief of us and our Principles: We took a ſolemn and ſenſible leave of him, and we felt the Witneſs reacht, and his Spirit tendred, which filled our hearts with dear love to him; he brought us to his Street-door, and there we parted.

From him we went to viſit that Perſon for whom we had a Letter from the Dr. at *Leyden*, but he was not at home. We immediately took

Waggon

Delft. Rotterdam. Waggon for *Delft*, and from thence an Expreſs-Boat for *Rotterdam*, where we arrived well about Eight at Night.

8th. Month. 7. 13. The next day was moſtly ſpent in viſiting of Friends, and the friendly People in that place, which conſiſted of ſeveral Perſons of worldly Note.

8th. Month. 1. 14. The next day being the firſt Day of the Week, we had a large and bleſſed Meeting, wherein the deep Myſteries of the Kingdom of Chriſt and Antichriſt were declared in the power of an endleſs Life. Several of divers Religions were there, but no Diſturbance and Contradiction, but a profound Silence and reverent Attention were over the Meeting.

That Night I had a bleſſed Meeting at my Lodging with thoſe Perſons of Note, that at ſometimes viſited our publick Meetings, as at that day, and have a Convincement upon them: The Lord's Love, Truth and Life preciouſly reached towards them,

hem, and they were very ſweetly af-
ected.

Next day I beſtowed in perfect- 2. 15.
ng and correcting ſeveral publick
Letters, which I was moved to write
oth in my firſt and ſecond Jour-
ey in *Germany*, and after my return
o theſe *Low-Countries*: They are
eft behind to be Tranſlated and
Printed; they are omitted here, be-
cauſe they are large and likely to be
hereafter printed in Engliſh. The
Titles whereof follow,

I. *A Summons to* Chriſtendom *in an earneſt Expoſtulation with her, to prepare for the great and notable Day of the Lord that is at the door.*

II. *To all thoſe who are ſenſible of the Day of their Viſitation, and and who have received the Call of the LORD by the Light and Spirit of his Son in their Hearts, to partake*

take of the great Salvation, where-ever ſcattered throughout the World; but more eſpecially in the High *and* Low-Dutch *Nations. Faith, Hope and Charity which over-come the World be multiplied among you.*

III. *To all thoſe Profeſſors of Chriſtianity, that are Externally ſeparated from the viſible Sects and Fellowſhips in the Chriſtian World, (ſo called) wherever hidden or ſcattered; true Knowledge, which is Life Eternal from God the Father by Chriſt Jeſus.*

IV. *A tender Viſitation in the Love of God that over-cometh the World, to all People in the* High *and* Low-Dutch *Nations, who hunger and thirſt after Righteouſneſs,*

neſs, and deſire to know and wor-ſhip God in Truth, and in Sincerity, containing a plain Teſtimony to the Ancient and Apoſtolical Life, Way and Worſhip that God is reviving and exalting in the Earth in his Spirit and Truth.

The ſenſe of the ſerious retreat of this great Man we heard of at *Leiden* was ſo ſtrong upon me, that I could not ſee my ſelf clear to leave the Country, before I had given him a Viſit. I purpoſed therefore the next Morning to ſet forward to the *Hague*, from thence to *Leiden*, and ſo to *Nortwyck*.

I arrived there in the Evening with *B F. A Sonnemans* and *M Sonnemans*, and immediately made known our coming, and the end of it to him and his Wife, by the means of the young *German*, who was got thither before us to viſit them. An *8th. Month. Nortwyck.*

Invi-

Invitation came to us all at our Inn, and immediately we repaired to his Houſe, which was very ſtately, and yet plain; he preſently came to us, took us by the hand, and bid us heartily welcome. We immediately ſate down, and after ſome time of retirement, I ſpoke ſomething of what was upon me, yet not before he had given us a ſober and pathetical Account of his Life, and of the preſent frame and diſpoſition of his Spirit. All this was in the abſence of his Wife; but ſo ſoon as I had finiſht what was then upon me to ſpeak of the Witneſs of God, and of its Work in Man, upon the occaſion of the Hiſtory he gave us of his Life; he led us into another Room, where his Wife was, he told her here were ſome Chriſtian Friends come to viſit her, ſhe ſaluted us very kindly.

We all ſat down, and after ſome ſilence, the heavenly Power of God did in a living and tender manner

open

pen their States and Conditions to me, and opened my Mouth to them; he substance of my Testimony was o this purpose, That Death reigned from *Adam* to *Moses*, *Moses* was ill the Prophets, the Prophets till *John*, and *John* till Christ: What Christ's day was, how few see this day; and whilst People are talking of being in Christ under Grace, and not under the Law, Death reigneth over them, and they are not come to *Moses*, nor the shaking Mountain, the Thundrings, Lightnings and Whirlwinds, and what it was that led to Christ, and what it was to be in him, and under the Government of his Grace; directing them to the blessed Principle of Light and Truth and Grace, which God had shed abroad in our hearts. I declared the nature and manner of the appearing and operating of this Principle, and appealed to their own Consciences for the truth of what was said: And I can truly say the holy Life

of Jesus was revealed amongst us and like Oil swom at the top of all In this I was moved to kneel down and pray, great brokenness fell up on all, and that, that was before th World began, was richly manifeste in us and amongst us. The Meet ing done, the great Man and hi Wife blest us, and the work of Go in our hands, saying, with tears i his eyes, *My house is blessed for you sakes, and blessed be God that I ever lived to see you.*

And thus we left them, though with much difficulty, for they prest u wit hgreat earnestness both to eat an to lodge with them, and were har to bear our refusal. They said i we was a Scandal to their house, tha they should let such good people as were to go out of it; or suffer us to lodge in any other place: But we declared our pre-engagement elsewhere, and that it was not for want of true kindness towards them. One passage I had almost forgot to men-

tion.

on, I was (*said he*) once at table with the Duke of *Holſteyn* at *Frede-ickſtadt*, when the Magiſtrates came o complain againſt a people called *Quakers* in that City. The Duke was ready to be prejudiced againſt hem, but at the very naming of hem I conceived a more than ordi-ary kindneſs in my mind towards hem. I askt the Magiſtrate what hey were for a People, he told me hat they would not pull off their ats to their Superiors; I askt him whether they would pull off their ats to God, he ſaid, yes; ſaid I, hat may be the reaſon why they vill not pull them off to Man. Do hey live peaceably? Yes, Do they ay their Taxes? Yes, Do they rub heir hats in your eyes? No, Do hey do any harm with them? No, Why what is your Quarrel then; ot they meet in ſilence, and they will peak or pray unleſs they be moved y the Spirit; why, that is according o the Doctrine of Scripture: If this

be to be a Quaker, I would I were a *Quaker* too, but, said he, I never saw one before, but I bless God I see you now. He very much inveighed against the false Christianity that is in the World, and greatly magnified a tender, mortified and retired Estate. I have great hopes he and his Wife will eye the truth. We returned to our Inn to supper, and to bed.

8th. Month. 4. 17. Hague. Next morning we took Waggon for the *Hague*, where we met with *Docemius*, the King of *Denmark*'s Resident at *Ceulen*, who had been at *Rotterdam* to seek us, and came back thither with hopes to meet us. We had some service there with a Lawyer, but were again disappointed visiting the Lady *Overkirk*, because of her Husband's presence; and the other retired Man before-mentioned was again from home, the Judge would gladly have received us, but a great Cause then depending commanded his attendance. That Afternoon

ternoon we took Boat for *Delft*, and so to *Rotterdam*, where we all arrived well. *Delft.* *Rotterdam.* 8th. Month. 5. 18.

It was my desire to have been the next day at a Meeting at *Dort*, but it seems that Way that we hoped had been open for us was shut, insomuch that we were prevented of that service. However I applied my self to the perfecting of what yet wanted to be compleated in those Writings, I left behind me to be printed.

The next day being the sixth day of the Week, we had a very blessed publick Meeting, taking therein our leave of the Country; and after that was done we had another amongst Friends, recommending to them the peaceable, tender, righteous Truth, desiring that they might live and grow in it, and be a People to the Lord's praise; so should his Work prosper, his Dominion enlarge and encrease among them. In the Evening I had also a Meeting at my Lodging among the great People of 6. 19.

that place, of which I have before made mention, and magnified be the Name of the Lord, his Power did ſweetly viſit him, and effectually reacht them, that at their departure ſome of them fell upon our Necks, and with Tears of Love prayed that they might be remembred by us, and that they might have ſtrength to anſwer our great Travel for them. We recommended them unto the Lord, and the pure Word of his Grace in their hearts.

8th. Month. 7. 20. The next day the generality of Friends of that place met at *Sim. Johnſon*'s houſe early in the Morning, where we took our leave of one another in the Love and Power of the Lord, feeling his living Preſence with them that ſtayed, and with us that went.

Briel. Several accompanied us to the *Briel*, we arrived about Noon, there accompanied us the King of *Denmark*'s Reſident, who had been with us at thoſe Meetings at *Rotterdam*, *P. Hendricks*

dricks and *Corn. Roeloffs* of *Amſterdam*, and *A. Sonnemans*, *B. Furly*, *M. Sonnemans* and *Sim. Johnſon*, with ſeveral others of *Rotterdam*.

The Pacquet-boat not being come we were neceſſitated to lie there that night.

That Night it was upon me in the earneſt Love of God to ſalute the Princeſs and Counteſs, with a few farewell-lines, as followeth.

TO THE
Princeſs *Elizabeth*, &c.

Salvation in the Croſs, *Amen.*

Dear and truly reſpected Friend,

MY Soul earneſtly deſireth thy Temporal and Eternal Felicity, which ſtandeth in thy doing the Will of God now on Earth, as 'tis done in Heaven. O dear Princeſs do it, ſay the Word once in Truth and Righteouſneſs, not my Will, but thine be done, O God. Thy Days are few, and then thou muſt go to Judgment, then an Account of thy Talent God will require from thee; what improvement haſt thou made, let it prove and ſhew its own excellency, that it is of God, and that it leadeth all that love it to God: O that thou mayeſt be able to give an Account with joy.

I could

I could not leave this Country, and not teſtifie the Reſentments I bear in my mind of that humble and tender Entertainment thou gaveſt us at thy Court; the Lord Jeſus reward thee, and ſure he hath a Bleſſing in ſtore for thee. Go on, be ſteadfaſt, over-come, and thou ſhalt inherit, do not deſpond, one that is mighty is near thee, a preſent help in the needfull time of trouble. O let the deſire of thy Soul be to his Name, and the remembrance of him. O wait upon the Lord and thou ſhalt renew thy Strength, the Youth ſhall faint, and the young Men ſhall fail, but they that truſt in the Lord ſhall never be confounded. I wiſh thee all true and ſolid Felicity with my whole Soul: The Lord God of Heaven and Earth have thee in his keeping, that thou mayeſt not looſe, but keep in that Divine Senſe, which by his Eternal Word he hath begotten in thee. Receive, dear Princeſs, my ſincere and Chriſtian Salutation. Grace, Mercy and

Peace be multiplied among you all that love the Lord Jesus.

Thy Business I shall follow with all the diligence and discretion I can, and by the first give thee an Account, after it shall please the Lord to bring me safe to London. *All my Brethren are well, and present thee with their dear love, and the rest (that love Jesus the Light of the World) in thy Family. Thou hast taught me to forget thou art a Princess, and therefore I use this freedom, and to that of God in thee am I manifest, and I know my integrity. Give, if thou pleasest, the Salutation of my dear Love to* A. M. de Hornes, *with the inclosed. Dear Princess, do not hinder but help her, that may be required of her, which (considering thy Circumstances) may not yet be required of thee: Let her stand free, and her freedom will make the passage easie unto thee; Accept what I say, I intreat thee, in that pure and heavenly love and respect in which I write*

write so plainly to thee. Farewell my Dear Friend, and the Lord be with thee. I am more than I can say,

Thy Great Lover and

Respectful Friend

W. P.

I referr thee to the Inclosed for Passages. We visited Giltall *and* Hoofman, *and they us, they were at one or two of the Meetings at* Amsterdam. *Vale in æternum.*

For *ANNA MARIA de Hornes*, ſtiled Counteſs of *Hornes*.

Jeſus be with thy Spirit. Amen.

BEloved and much Eſteemed for the ſake of that love which is raiſed in thy Heart to the Eternal Truth of God, the increaſe of which I earneſtly deſire, that thou mayſt be more than Conqueror, through the powerful Workings of that divine Love in thy Soul, which caſteth out all fear and overcometh the World. In this eternal Love it is, that I love thee, and would be loved of thee, bleſſed are they that hold their fellowſhip in it: It is Pure, Harmleſs, Patient, Fervent and Conſtant. In fine, it cometh from God, and leadeth all that receive it to God, indeed it is God, and they that live in God, live in Love. If we keep and abide in him that hath viſited

us,

s, we ſhall always feel his love as fountain, and Wonderful are the Effects of it. O it can lay down ts Life for its Friend, it will break brough all Difficulty, and hath Power conquer Death and the Grave. his tranſcendeth the Friendſhip of he World, and the Vain-glorious Ho-nurs of the Courts of this World. this kindneſs is inviolable! our ureſt Faith worketh by this Love. O he Tenderneſs of that Soul in which nis Love liveth and hath place; he Humility and Compaſſion that al-ays keeps it Company, and who can vely enough deſcribe the lovely I-age it giveth, the attracting and gaging Converſation it hath: but is diſcerned and greatly valued the Children of Love, who are rn of it, which all the Children of ight are. What ſhall I ſay, it is e great Command and keepeth all e Commands, Love pure and un-filed, it fulfilleth the Law and oſpel too: Bleſſed are they that el any of this Love ſhed abroad in their

their Hearts; with this Love it is that God loved us, and by the Power of this Love Christ Jesus hath died for us. Yea, 'tis this Love that quickeneth us to Jesus, that enflameeth our Souls with pure and ardent Love to him and Zeal for him; Yea, 'tis this holy Love, that forsaketh Father and Mother, Sister and Brother, Husband, Wife and Children, House and Land, Liberty and Life for the sake of Jesus, that leaveth the Dead to bury the Dead, and followeth Jesus in the narrow Way of Regeneration: that can trust him in the Winds, and in the Earthquakes, in the Fire, and in the Waters; yea, when the Floods come in even unto the Soul, this despondeth not, neither murmureth; and as it cannot despair, so it never presumeth, yea, it can triumphantly say, What shall be able to separate me from the Love of God that is in Christ Jesus; Shall Principalities or Powers? Things present, or Things to come? Shall Life or Death? O no, neither Time nor Mortality.

My

My Dear Friend; let this noble Plant of Paradise grow in thy Heart, wait upon the Lord that he would Water it; and Shine upon it; and make an Hedge about it; that thy whole Heart may be replenished with the heavenly increase and fruits of it. O that thou mayst grow in thy inner Man; in Wisdom; Strength, and a pure Understanding; in favour with God, and with all People that are in the same Nature and Image; for the World only loveth its own.

I hoped not to have been so quick upon my last long Letter, but God's pure Love (that hath redeemed me from the Earth; and the earthly Nature and Spirit) moved fervently upon my Spirit to Visit thee once more before I leave this Land. I deferr'd it to this Extremity, and being not clear to go hence, I send thee my Christian Salutation in this pure Love; that many Waters cannot quench; distance cannot make it forget; nor can time wear it out. My Soul reverently boweth before the God

and Father of our Lord Jesus Christ, that it would please him to preserve thee. Fear him and thou needest not fear, for the Angel of the Lord encampeth about those that trust in his Name. The Angel of his Eternal Presence guard thee, that none of the Enemies of thy Soul's Peace may ever prevail against thee. Perseverance and Victory be thy Portion in this World, and a Crown of endless Glory be thy Reward in that which is to come. Amen.

Since my last (being the next day after the Date thereof) we had a meeting with Galenus Abrahams *and his Company (for they are the most virulent and obstinate Opposers of Truth in that Land) the success thou mayst perhaps see suddenly in Print, and therefore I may defer the Narrative, only in general our Dear Lord, our Staff and Strength was with us, and Truth reigned over all.*

That Night we went to Leyden, *where we visited some.*

Thence next day to the Hague, *where also we had a little Meeting*

O the Luſt and Pride of that place, thou cameſt into my Mind as I walked in the Streets, and I ſaid in my ſelf, Well, ſhe hath choſen the better part. O be faithful, and the Lord will give thee an eternal Recompence.

Thence we came to Rotterdam, *where the Lord hath given us ſeveral heavenly Opportunities in Private and Publick.*

We are now come to the Briel *and wait our Paſſage, the Lord Jeſus be with you that ſtay, and with us that go, that in him we may live and abide for ever.*

Salute me to my French *Friend, bid her be Conſtant: I wiſh thy Servants felicity, but thine as mine own, God Almighty overſhadow thee, hide thee under his Pavillion, be thy Shield, Rock and Sanctuary for ever. Farewell, Farewell.*

Thy Friend and the
Lord's Servant

Briel 30. *8th: Month*
S. N. 1677. *W. P.*

8th. Month. 1. 21. Next morning the Pacquet-boat arrived, and about Ten we went on board, having first taken our solemn leave of our Friends that accompanied us thither.

2. 22. We immediately set sail with a great number of Passengers, but by reason of contrary and tempestuous Weather

3. 23. Harwich. we arrived not at *Harwich* till the

4. 24. third day about the 6th hour. Whence next Morning I writ this following salutation and Account to the Friends of *Holland* and *Germany*.

A Letter from Harwich *to Friends in* Holland *and* Germany, *containing the* Passages *from* Holland *to* England.

Let this be sent to Friends in High *and* Low-Dutch-Land.

O *My Soul magnifieth the Lord, and my Spirit rejoiceth in God my Saviour, who hath rebuked the Winds and the Seas, and made us to drink of his Salvation upon the great Deeps. Tea*

we

we could not but praise him in the Tempest, for all things are full of his Majesty. Blessed is the eye that seeth, and the heart that dependeth upon him at all times; there is not another God; he is the Lord alone that the holy Ancients trusted in, and were not confounded, what shall my Soul render unto the Lord. We are full of his Mercy, he hath made us Witnesses of his care: We can say in righteousness, they are blessed whose God is the Lord, and that serve all the day long no other Master than our God.

Friends, this is an endeared Salutation to you all in High *and* Low Dutch-land, *in the deep and fresh sense of the Lord's preserving Power, O that you may abide in that sense of him which he hath begotten in you, and in the reverent knowledge of him according to the manifestation which you have received of him in the light of his dear Son, O that you may be faithful and fervent for the Lord, that his glorious life and power may break thro' you. And these Lands long dry and barren, as the Wilderness may spring and blossom as the Rose. For*

what have we to do here, but to exalt him that hath visited and loved us, yea, saved us in great measure. Ah he is worthy, my Spirit reverenceth him, my Heart and Soul do bow before him, eternal Blessings dwell for ever with him.

Dear Friends, my love followeth to you as a fountain, God, even my God, and your God hath made you dear to me, yea, dearer than all natural Kindred. You are Flesh of Flesh indeed, Sea nor Land, Time nor Place can never separate our Joy, divide our Communion, or wipe out the remembrance that I have of you; yea, the living Remembrance that my God often giveth me of you in the life of his Son abideth; which breaketh my heart to pieces, and I can say I have left most of my heart behind me, and the Lord only could have outwardly separated me so soon from you. O this Love that is stronger than Death, more excellent than the love of Women that endureth for ever; this Privilege have all the Saints. Jesus the light of the World that saveth from the World, be with you, Amen. *We*

We got well last night about Seven to Harwich, *being three days and two Nights at Sea: Most part of the time was a great storm of Wind, and Rain, and Hail, the Weather was against us, and the Vessel so leaky, that two Pumps went night and day, or we had perisht, 'tis believed that they pumpt twice more water out than the Vessel could contain, but our peace was as a River, and our joy full. The Seas had like to have washt some of the Seamen overboard, but the great God preserved all well. Frights were among the People, and Despondencies in some, but the Lord wrought deliverance for all, we were mightily throng'd, which made it the more troublesome.*

But it is observable that though the Lord so wonderfully delivered us, yet some vain People soon forgot it, and returned quickly to their wanton Talk and Conversation, not abiding in the sense of that hand which had delivered them, nor can any do it as they should, but those that are turned to his appearance in their hearts, who know him to be a

God nigh at hand, which may it be your Experience and Portion for ever.

And the Lord be with you, and refresh and sustain you, and in all your Temptations never leave you nor forsake you, that Conquerors you may be, and in the end of Days and Time stand in your Lot among the Spirits of the Just made perfect. Amen, Amen.

Harwich 24. of the 8*th* Month, 1677.

Yours in that which is Eternal

W. P.

Here I left dear *G. F. G Diricks* and her Children, that came over with us, to follow me in Coach, who having a desire to be that day at *Colchester* Meeting, went early away on horse-back: *G. K.* accompanying me, we got the Meeting, and were well refresht in Friends.

Colchester.

That Evening we had a mighty Meeting at *J. Furly's* house, where we lay, many being there of the Town, that would not come to a publick Meeting; and indeed the Lord's divine

divine Power and Presence was in the Assembly.

Next day we had a great Meeting at a Marriage, where we had good service for the Lord. Afternoon about four we took horse for *London*. *G. F.* &c. through miscarriage of a Letter about the Coach, not being come to *Colchester*: That night we lay at *I. Ravens*, eight miles on our Way; there we met *Giles Barnadiston* and *Willam Bennet*, with whom, and some other Friends thereabout, we were comforted in the Life and Power of the Lord. *8th. Month: 5. 25.*

The day following we took our journey for *London*, came there in good time that Evening, where I found all things relating to Friends in a good condition, blessed be the Name of the Lord. I stayed about a week in Town, both to visit Friends at Meetings, and to be serviceable to the more general Affairs of Truth. *6. 26. London.*

The first day of the next week I went to *Worminghurst*, my house in *Sussex*, *9th. Month. 5. 1. Worminghurst.*

Sussex, where I found my dear Wife, Child and Family all well, blessed be the name of the Lord God of all the families of the Earth. I had that Evening a sweet meeting amongst them, in which God's blessed Power made us truly glad together; and I can say truly blessed are they, who can chearfully give up to serve the Lord: Great shall be the encrease and growth of their Treasure, which shall never end.

To Him that was, and is, and is to come, the eternal, blessed, righteous, powerful and faithful One, be glory, honour and praises, Dominion and a Kingdom for ever and ever. Amen.

William Penn.

TO THE

Children of Light

IN THIS

GENERATION,

Called of God to be Partakers of *Eternal Life* in JESUS CHRIST, the *Lamb* of *God* and *Light of the World*.

My Endeared Friends and Brethren,

MAny *Days* and *Weeks*, yea, ſome *Months* hath my *Heart* been *Heavy*, and my *Soul unuſually Sad* for the ſake of this *Nation*, the *Land* of our *Nativity!* For I have not only long beheld with a grieved Eye the many *Abominations* and groſs *Impieties* that reign therein, the *Luſts*, *Pleaſures*, *Wantonneſs*, *Drunkenneſs*, *Whoredoms*, *Oaths*, *Blaſphemies*, *Envy*, *Treachery* and *Perſecution of the Juſt*, but for

for some time I have had a deep Sense, that the *Overflowing Scourge* of God's *Wrath* and *Indignation* was just ready to break out upon the People, *Confusion Amazement* and *Misery!* The Weight of which hath caused me to Cry within my self, *Who shall Save us! Who shall Deliver us! Is there none to stay the* Stroke, *to blunt the* Edge, *to stop the* Fury, *and intercede for the People, and mediate for this poor Land, that the Lord may not utterly depart, and take his Glory and his Name from it, and make it a Desolation for the* Wild Beasts *of the Field and Fowls of the Air, a Land of Judgment and not of Promise; of Curses, and not of Blessings.*

Hague.

To My *Friends*, whilst the Sense of this *Distress*, that is coming as a *Dreadful Visitation* from the Hand of the *Displeased* God upon this *Ungodly Land* to *Stain its Glory, Bring down its Pride* and *Punish its Forgetfulness of the Lord and his many Deliverances*, lay so Heavy upon my Spirit, the Lord presented before me all the Truly *Conscientious*

ſcientious and *Well-inclined* People in theſe Nations; and more eſpecially *You*, his *Deſpiſed* but *Choſen Generation*, for whoſe ſake he would yet have Mercy. And in the midſt of his *Judgments*: *This* I received for you from the *Lord*, as his Holy *Will* and *Counſel*, and it often ſprung in my Heart with a very Freſh and Strong Life;

TO THY TENTS, O *ISRAEL!*
TO THY TENTS, O *ISRAEL!*
God is thy TENT: *To thy God*, O Iſrael!

PREPARE, O Friends, *to ſtand in this* Day *before the LORD* (that is in the *firſt* place) for ye ſhall alſo have your *Exerciſe*. Yea, *Great* is that *Work*, which we have to do for the *Lord* by his *Powerful*, but very *Peaceable* Spirit; for God will by all theſe *Hurries*, *Confuſions* and *Vexations*, that are at the Door, drive People from their *Falſe Gods*, and bring them home to HIMSELF. He will throw down *Wickedneſs*, and eſtabliſh *Righteouſneſs*; he will waſte *Sin*, but *Truth* ſhall grow. He will debaſe the Mountain

of

of *Empty Profeſſion*; but the Mountain of his *Holineſs* ſhall be Exalted. He hath determined to raiſe up and renown the *Seed* of *Light*, *Life* and *Truth* in the Hearts of People; Holy *Patience*, *Meekneſs*, *Wiſdom*, *Love*, *Faith*, *Purity* and *Perſeverance* (ſo much wanting in the World) ſhall be ſeen to dwell in it, and only to come from it. And my witneſs is, that ye are the People, through whom this *Heavenly Seed* of *Righteouſneſs* muſt Clearly and Stedfaſtly ſo ſhine unto others in theſe *Uneven* and *Rough Times*, that are Come and Coming, as that your *Heavenly Father may be Glorified* by you.

Wherefore in the *Name* of the *Lord* be ye all *diſ-incumbred of the World* and *diſcharged* of the *Cares* of it; Fly as for your Lives from the *Snares* therein, and get you into your *Watch-Tower*, the NAME of the LORD! Which is not a *Dead Name*, or a meer *Literal Name*; but a *Living Spiritual* and very *Powerful Name*: A *Strong Tower* indeed, yea,

yea, an *Invincible Fortreſs*; where, dwell ye with God, and in him who ſpeaketh *Peace* to his Children, and ordains *Quietneſs* for them that truſt in him. He will make you to lie down *Safely*, even then when *Darkneſs* and *Confuſion* ſhall be thick about you; yea, ye ſhall live in the *Fire*, that will *Conſume the Stubble of the World*, and your *Garments* ſhall not be ſo much as *Singed*: *for the Son of God, whom the Flames, as well as Winds and Seas obey, will be in the Midſt of you.*

Next Friends, this know, We are the People above all others, that muſt *ſtand in the Gap*, and *Pray* for the putting away of the *Wrath*, ſo as that this Land be not made an *Utter Deſolation*; and God expects it at our Hands. PREPARE ye therefore to *Meet* and *Sanctifie* the *Lord* in his *Coming* and *Judgments!* Why ſtand any of you *Gazing*? Let none *Gaze* or Look out, I beſeech you, that is the Enemy's Work to weaken you within; but be ye *Re-*

tired

tired, be ye Centered in the *Eternal One*, and Meditate upon the Lord and his *Living*, *Pure Law*, that ye may be *Wise in Heart*, and travel in Spirit for this *Poor Land*, and that for Enemies as well as Friends. The *Lord* is ready to hear you for this people, when ye are ready to *Intercede*; and I testifie *Abraham* is amongst you, *God's Friend*, and his *Just Lot* too; yea, *Jacob*, that *Prevailed*: and *One*, that is Greater than them all, JESUS, the *Lamb* of *God, whose Blood speaketh better things, than that of* Abel, in whom is the *Mediation* and *Attonement*. Be therefore encouraged to wait upon the Lord, and to bow before him, and humbly to *Meditate* in the *Life* of JESUS with him: I know, he will put it into your Hearts so to do, if ye wait upon him. For he will not cast off this Land, as he did *Sodom*; he hath a *Right Seed*, a *Noble People* in it, that he hath and yet will gather: many Sheep there be not yet of our Fold, whom he will

bring

bring in, and the foul Weather and the *Storms* will but help to drive them Home to JESUS, the *Living* and *True Witneſs* and *Light* within, that he whom God hath ordained to *Reign*, may be Great in them.

And *Laſtly*, my *Dear Friends* and *Brethren*, by how much this *Day* draws Nigh, by ſo much the more do ye *Stand looſe* in your *Affections* to the World, but *faſt* in the *Faith*. And *Aſſemble* your ſelves together, and let God *Ariſe* in you, and his *Power* and *Spirit* of *Life* among you, that ye may not only Wreſtle, but in the End *Prevail*; That it may be ſeen, that SALVATION *is of the Jews*, the *Jews Inward*, in *Spirit* and in *Truth*: And truly, the time haſtens, that *Ten* ſhall take hold of the *Skirt* of ſuch a *Jew*, and they ſhall be *ſaved*. But *Wo* to the *Hypocrite* in that Day, the *Formaliſt*, the *Jew Outward*, the *Circumciſion in the Fleſh* and Fleſhly *Chriſtian*, that cannot Reſiſt the *Temp-*

tations of this World, the *Temporizer*, one that *Runs with the Tide*, he will be *Divided*. For there will be more *Tides*, more *Intereſts* on Foot at once, than One; wherefore *Perplexity* will take hold on him, his *Policy* will be *Confounded*. He will not know what to do to be *Safe*, nor what to *Joyn* with; this *Double-minded Man* will be *Unſtable* in his Counſels and in his Actions, his *Sandy Foundation* will be *Shaken*. Therefore, as I ſaid, *Wo* to the *Hypocrite*, and to the *Covetous Man* too, for his Gods will fail him; the *Thief*, the *Moth* and *Ruſt* will invade his Baggs and ſurpriſe his Treaſure: his *Anguiſh* will be *Great* in this Day! But my *Dear Brethren*, as the *Power* and *Spirit* of our Lord God will Preſerve and Eſtabliſh us, if we *Sincerely* and *Entirely* confide therein, and that above our Sollicitation or Need of *Carnal Conſultations* or *Contrivances*, which we have therefore laid aſide; ſo ſhall it Vindi-

cate

cate us in *Due Time* in the Eyes of all *Nations*, and present us a People owned, beloved and protected of God, in whom we have firmly believed. Nor is this *Presumption*, as some *may think*, who being not so well acquainted with that *Entire Resignation* and Supreme *Faith* (of which *Jesus* is the Author, that removes *Mountains* into the *Sea*) conclude from meer *Natural* and *Human Considerations* against us; yet we know him in whom we have believed: and the same, that hath *Cured* us of our *Diseases*, the same said unto us, *Arise and Walk in this Way of Faith*; *Trust in me*, and not in another. And truly, this is much of that *Wonder*, which Men shall have in their Minds and Mouths about us in those *Latter Days*, *In Troubles not to be dejected, and in Jeopardies not to be concerned* to make to our selves *Defences*; but as the *Lillies*, that neither toil nor spin, yet feed and grow, so we may both

be preſerved and become *Victorious* without *Worldly Force* or *Projections*. For we muſt ſhew our ſelves to be that *Little City* and *Hill* of God, that hath only his *Salvation* for our *Walls* and *Bulwarks*; by whom he will renown his Arm, and magnifie his Power above the *Arts* and *Contrivances* of Men. Our *Weapons* and our *Armour* is *Spiritual*; it hath prevailed, and it will prevail, if we keep in the *Faith*, which was *firſt delivered* to us: a bleſſed *Shield*, by which the *Juſt live*.

And therefore, *My Dear Friends*, let us be Careful not to *mingle with the Crowd*, leſt their *Spirit* enter us inſtead of our *Spirit* entering them, and we thereby come to fall into the ſame *Temptations* they are liable to, of *Fear* and *Flying to the Hills and Mountains* to protect them, confiding in the *Arm* of *Fleſh* to deliver them; no, no! they muſt come to us, we muſt not go to them. Yet can we not be Unſen-

ſible

ſible of their *Infirmities*, as well as we ſhall not be free from ſome of their *Sufferings*; we muſt make their *Caſe* as our own, and travail alike in *Spirit* for them, as for our ſelves. Let us ſtand in the *Counſel* of our God, and he will make us *Preachers*-forth to them of the Works of his *Divine Power*, and the *Virtue* of that *Faith* which comes from Heaven; yea, he will make us as *Saviours* to the People, that they may come to know the Holy *Law* and *Word* of the *Lord* (their Creator) in their Hearts, and have their *Minds* and *Souls* turned to him, and ſtay'd upon them, that *Iniquity* may no more abound, nor *Ungodlineſs* find a place: but that in *Truth*, *Righteouſneſs* and *Peace* they may be eſtabliſht, and the Land keep its *SABBATH* to the *Lord* for ever! Then ſhall God lift up the *Light* of his *Countenance* upon us, and water us from Heaven, and bleſs us with all *Temporal* and *Spiritual Bleſſings*;

Bleſſings; and we ſhall be yet called, *THE ISLAND SAVED BY THE LORD!* Amen, Amen!

This was upon my Soul from God to you; I could not Viſit you all with a *Diſtinct Meſſage* upon many Accounts: beſides, the *Time* is *Short*, and the *Confuſion* appears to me to be at hand. Therefore have I ſent it by way of *Epiſtle*, with the *Brotherly Salutation* of *Unfeigned* and *Unalterable Love* to you all in your Reſpective *Meetings* and *Families*. And the Lord God of our *Viſitation* and *Redemption* ſtir you up to theſe things, and keep us all in his Holy *Fear*, *Wiſdom*, *Love* and *Patience* through all thoſe Travails and Exerciſes to the End of our Days; that having finiſht our Teſtimonies, our Heads may go down to our Graves in *Peace*, and our *Souls* be received into the *Reſt*, which is reſerved for the

Righteous

Righteous with God, and with his *Bleſſed Lamb* forever! I am

Your Brother and Companion through the many Tribulations of our Day and Teſtimony

Worminghurſt in *Suſſex*, the 4th of the 9th Month, 1678. William Penn.

I deſire, that this *Epiſtle* may be read in the Fear of the Lord in your ſeveral Meetings.